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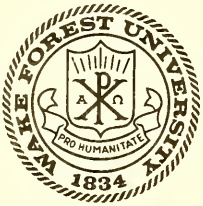

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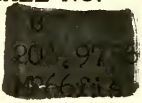

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MINUTES

Of The

119th Annual Session

Of The

FISHERS RIVER PRIMITIVE BAPTIST ASSOCIATION

Held With

THE CHURCH AT VOLUNTEER

Surry County, N. C.

FRIDAY, SATURDAY, and SUNDAY

July 6, 7 and 8,1951

OFFICERS:

ELDER F. P. STONE ..... Moderator
R. F. D. No. 2, Dobson, North Carolina

G. J. KEY ..... Clerk
Ararat, North Carolina

FRANK P. STONE ..... Assistant Clerk
7-A Southway Road, Greenbelt, Maryland

PROCEEDINGS

★

Friday, July 6th, 1951

1st. Service was introduced by song and prayer by Eld. D. P. Broadway, and introductory sermon preached by Eld. F. P. Stone. Text used, St. Luke 23-34.

2nd. After intermission assembled in the house and the work of the association was introduced by song and prayer by Eld. W. W. Roberts of Newport church (Ind.).

3rd. Appointed Elders Watt Tuttle, C. R. Dancy, Edd Douglas and D. P. Broadway to preach at the stand.

4th. Called for and received letters from the different churches, letters received and messengers seated.

5th. Elected Eld. F. P. Stone, Moderator; G. J. Key, Clerk, and Frank R. Stone, Assistant Clerk.

6th. Circular letter by F. P. Stone read and ordered attached to this Minute.

7th. Called for petitionary letter, There was none.

8th. Called for correspondents from sister associations with response as follows, from:

Abbotts Creek, Elds. D. P. Broadway and L. G. Cashion, Cor. C. R. Helm and J. L. Coble, visitors.

Mountain, Eld. C. L. Roberts, Cor. Elds. Edd Douglas, T. C. Sawyers and Bro. Will Collins, visitors.

Roaring River, Brethren W. C. Hall, Troy Miller, C. S. Thomas and J. F. Coffey, visitors.

Upper Mayo, Elds. S. E. Mantin, M. H. Vaden and Sam Atkins, Cor. Elds. J. Watt Tuttle, Edd Priddy, Fletcher Beasley, J. R. Worrell, A. A. Jefferson, A. M. Flippin and others, visitors.

Saint Claire's Bottom, Eld. C. R. Dancy, visitor.

Senter, Eld. Lee V. Bagley, visitor.

Saint's Delight Church (Ind.), Bro. C. F. Shields and wife, visitors.

Washington, Elds. S. S. Walker, A. R. Singleton, Herman Kiser and Brother Kermit Owens, visitors.

Oak Grove Church (Ind.) Eld. L. J. Martin, visitor.

Newport Church (Ind.), Elds. W. W. Roberts, M. L. Simmons, and W. W. Quinn, visitors.

Mountain View Church (Ind.) Eld G. W. Noonkester, visitor.

Locust Grove Church (Ind.), Deacon H. M. Bowman, visitor.

9th. Authorized the Moderator to make all appointments as follows:

Finance committee. Burton Venable, Brady Pilson and J. E. Simmons.

To distribute minutes, J. A. Marion, E. E. Cox.

Committee on preaching, W. E. Thomas, Coy Flippin, with Moderator and messengers of Volunteer church.

10th. This minute read and received.

11th. Adjourned to meet tomorrow at 9:30 o'clock for association work. at 10 o'clock for preaching service.

Saturday Morning, July 7th, 1951

1st. Service was introduced by song and prayer by Eld. S. S. Walker of Washington Assn.

2nd. Called roll of messengers.

3rd. Called for correspondents and visitors who were not here yesterday. Those reporting were seated and their names added to Friday's list.

4th. The covenant of our association was read.

5th. Called for the work of the committee on arrangements. Their recommendations read and approved as follows, viz:

A. We recommend seating Eld. G. W. Noonkester and Deacon G. W. Hawks from Mountain View Church, Independent; also Deacon H. M. Bowman and Bro. W. H. Brown from Locust Grove Church, Independent.

B. That circular letter by F. P. Stone and obituaries of Deacons W. A. Palmer and J. Henry Spencer be attached to this minute.

C. That the last clause in our constitution be stricken out.

D. That $25.00 each be given the Moderator, Clerk and Assistant Clerk.

E. That the next session of the association be held with the church at Stony Creek on the Highway about midway between Mt. Airy and Pilot Mountain, beginning Friday, through Saturday and second Sunday in July, 1952.

F. That G. J. Key write the next circular letter.

G. That Articles of Faith and Rules of Decorum be printed in this minute.

H. That the Clerk have 1200 minutes printed and distributed as usual.

6th. Called for report of correspondents who took appointments to visit sister asociations, their reports heard and they were discharged.

7th. Called for report of finance committee. They reported $256.00 collected from the churches. Their report received and they and other committees discharged.

8th. Appointed correspondents to visit sister associations as follows, viz:

Abbotts Creek, Elds. Jesse Collins, J. G. Fulk, J. M. Edwards, and Bro. W. R. Coins.

Mountain, Elds. J. G. Fulk, J. M. Edwards, and Jesse Collins.

Upper Mayo, Eld. J. M. Edwards, Deacons, Raymond Smith and R. L. Nelson.

Roaring River, Elds. J. G. Fulk, J. M. Edwards and G. L. Flippin.

Senter, Elds. J. G. Fulk and G. L. Flippin.

Saint Claire's Bottom, Eld. J. G. Fulk and Deacon R. L. Nelson and W. R. Coins.

9th. Appointed R. L. Nelson and Ollie Sisk to distribute funds to visiting Elders.

10th. Passed a resolution of thanks to Brethren, Sisters and Friends for caring for this association and to everyone for good order.

11th. Voted a resolution of appreciation to Eld F. P. Stone, Moderator, G. J. Key, Clerk and Frank R. Stone, Asst. Clerk for continous service.

12th. This minute read and received.

13th. Dismissed by song and prayer by Elder Hermon Kiser.

F. P. STONE, Moderator

FRANK R. STONE, Asst. Clerk G. J. KEY, Clerk

ORDER OF PREACHING

FRIDAY MORNING

Eld. F. P. Stone—Text, St. Luke, 23-34

FRIDAY AFTERNOON

Eld. J. Watt Tuttle—Text, First Cor. 1-30
Eld. C. R. Dancy—Clerk failed to get text.
Eld. Edd Douglas—Rev. 6-12
Eld. D. P. Broadway—Matt. 11-28

SATURDAY MORNING

Eld. Eddie Martin—No Man Transgresseth the Laws.
Eld. Coy Roberts—John 3-8
Eld. M. H. Vaden—1st. John 4-8
Eld. L. M. Simmons—No text.

SATURDAY AFTERNOON

Eld. C. C. Sawyer—No text used.
Eld. S. S. Walker—Psalms 23-1
Eld. A. J. McDaniel—Jer. 1-5
Eld. B. L. Tucker—No text used.
Eld. L. V. Bagley—No text used.

SUNDAY MORNING

Eld. Herman Kiser—No text used.
Eld. L. G. Cashion—St. John 17-9
Eld. K. R. Singleton—Never Man Spake Like This Man.

SUNDAY AFTERNOON

Eld. Grover Flippin—No text used.
Eld. W. J. Brown—Gen. 1st. Chapter. God Created the Heavens and Earth
Eld. F. P. Stone—No text used.

Financial Report

Received from churches		$256.05
Balance in Clerk's hands		126.15
Total		$382.20
Gave Moderator	$25.00	
Gave Clerk	25.00	
Gave Assistant Clerk	25.00	
Gave Visiting Elders	110.50	
Paid for Printing Minutes	60.00	
Balance	136.70	
	$382.20	

CIRCULAR LETTER

As I was appointed to write the Circular Letter, for this 119th annual session of our, the Fishers River Association, I undertake to do so, trusting God to direct me, in such as it may prove beneficial to all the household of faith. I have ever endeavored to preach the truth and taken the New Testament as my guide, adhering to the teachings of Christ and his apostles, in my church work and also as administrator of the association, but as I have been misunderstood and misinterpretations circulated in regard to my belief on the resurrection, I call your attention to Article 11 of our Articles of Faith, which says, we believe in the resurrection of the dead and a general judgement. What dies? The body only. The Apostle Paul says, even these vile bodies of ours, they shall be changed and fashioned like our Savior's glorious body. He maintains that it is sown a natural body, but raised a spiritual body, that it is sown in corruption but it —yes it is the same body. It is raised in incorruption. All this shows this identical body shall be not only raised from the dead, but shall in the process be changed from natural to spiritual. Flesh and blood in the present depraved state shall not inherit the Kingdom of Heaven, neither corruption inherit incorruption. So we would say that all the old nature, sin and corruption will be left behind. Enoch and Elija, did not leave their mortal bodies behind to decay and see corruption, but they were translated and changed in the process from natural to spiritual. The saints who shall be alive on earth at the second coming of Christ, shall not sleep, but shall be changed (not exchanged) but changed in a moment, in the twinkling of an eye, from terestial to celestial bodies, incorruptible, glorious, immortal. Then shall death be swallowed up in victory. Adam with all his posterity fell into ruin, but under the unconditional convenant of grace ordered in all things and sure. All the heirs of promise shall certainly be saved forever. As Adam represents the whole crop of his posterity and they all die in him, so Christ represents the whole crop of His spiritual seed and they shall all be made alive in Him and in His Heavenly and perfect likeness. Now I feel that I am too weak and unworthy to be a leader of so great a people, in such a grand cause. So I beg of you to let me be at your feet and may I be blessed to look over you my dear brethren for good, and not for evil. I have preached that which I believe to be the truth, and in prospect of death it is my only hope. How great a blessing it is to have a merciful and faithful God to trust in when I come to die. My God is a God of purpose and power, and our opinions does not change His ways. He doeth all things right. ELDER F. P. STONE

OBITUARY—Deacon J. Henry Spencer

Deacon J. Henry Spencer, son of Dallis and Permelia Philips Spencer, was born November 15th, 1885 in Yadkin County, North Carolina, near East Bend, and departed this life April 12th, 1951, making his stay on earth 66 years, 4 months, 27 days. He was raised on the farm and followed farming for his profession in his home community as long as he was able to work, and was blessed in his endeavors to provide well for his

family and his friends and brethren who visited him was well cared for. He was happily married to Sarah F. Matthews, October 13, 1907. They were blessed to rear two sons, Wayne and Ralph, both of Winston Salem, N. C., and three daughters, Mrs. W. S. Mills of Clemons, N. C., Mrs. A. J. Owens, Keysville, Va., and Mrs. O. N. Brienza, Washington, D. C. All his children with his dear companion survive him. Brother Spencer and his companion joined the Primitive Baptist Church at Deep Creek (Holly Spring M. H.) at their conference meeting October 1915, and were baptized the following day; was ordained as deacon July 10th, 1926; elected clerk November, 1933, and filled each office with efficency till death called him away. He took a great interest in his church and was a faithful member. He was afflicted with asthma for a number of years. He spent his last days in the Baptist Hospital at Winston Salem. His suffering being severe, yet his faith was strong, and he told the doctors that he belonged to the old Baptist Church, the one that Christ set up while here on earth, and his last days were spent in praising God and contending for the faith once delivered to the saints, and said he was a man of tears, but they were all dried up now. For some time just before he died, he talked about the goodness and mercy of a gracious and loving God, and the beauties of that Celestial City which hath foundation whose builder and maker is God. So we would say to Sister Spencer and children to follow in his precepts and examples for we all feel that our loss is his eternal gain.

Written by request of his church. ELDER F. P. STONE

OBITUARY—William A. Palmer

William A. Palmer, son of Presley and Betty Cox Palmer, was born February 14, 1889 and died January 10, 1951.

He was married to Gracie Mae Starbuck, December 27, 1908. To this union were born three children: Reid Odell Palmer of New York City, William Roy Palmer of Winston-Salem, N. C. and Mae Ilene Palmer Moore of Winston-Salem, N. C.

He joined Rock House Church, April 10, 1916. He helped build and organize Boyles Chapel Church in 1924. May 31, 1924, he together with his wife, joined Boyles Chapel Church by letter from Rock House as charter members. He was clerk of that church for 24 years. April 4, 1925 he was ordained for deacon of that church and served until his death. He was also trustee of the church property together with J. P. Slawter, deceased.

He loved his church and carried its memories through his sickness, often singing the songs of Zion and speaking of God and his Angels.

He was a good husband and a loving father. He loved his brethren, sisters and friends. He tried at all times to make them welcome at his home and at his church.

How gentle was the stroke devine,
Which bowed his head in death.
How peaceful did his soul resign
His friends, his life, his breath.

Written in compliance to his church.
MRS. W. A. PALMER

ARTICLES OF FAITH

Article I. Of God and the Holy Trinity.

after His own will; and that He, who created all things, is infinite in power, wisdom, knowledge and goodness, eternal, immortal, invisible and unchangeable; and that this God has revealed Himself in His word under the character of Father, and that these three are one; and that there are three that bear witness in earth—The water, the spirit and the blood, and that these three agree in one.

Article II. Of Holy Scriptures

We believe that the Holy Scriptures of the Old and New Testament are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for reproof, for correction, and for instruction; in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III. Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever does now, or ever will believe on His name, and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth His praise.

Article IV. Of Foreknowledge, Election and Predestination.

We believe that (all) of whom God did foreknow He did also predestinate to conform to the image of His Son; that God elected according to His foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptable and undefiled, and that fadeth not away, reserved in Heaven for all true Saints; and that none come to Christ only those whom He loved with an everlasting love and in due time calls to everlasting Glory.

Article V. We believe in the doctrine of original sin.

Article VI. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

Article VII. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

Article VIII. We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

Article IX. We believe the saints shall preserve in grace and never finally fall away.

Article X. We believe that baptism and the Lord's supper are ordinances of Jesus Christ and that true believers are the only proper subject of the ordinances, and that the true mode of baptism is by immersion.

Article XI. We believe in the resurrection of the dead and a general judgement.

Article XII. We believe the punishment of the wicked will be eternal and the joys of the righteous everlasting.

Article XIII. We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the Presbytery.

RULES OF DECORUM

I. The Association shall be open and closed with prayer.

II. The moderator and clerk shall be chosen by the suffrage of the members present.

III. Only one person shall speak at a time, who shall arise from his seat and address the moderator.

IV. The presence thus speaking shall not be interrupted in his speech by any except the moderator, until he is done speaking.

V. He shall strictly adhere to the subject, and in on wise reflect on the person who spoke before, so as to make remarks on his slips, failing or imperfections, but shall fairly state the case and matter, as near as he can, so as to convey his idea.

VI. No person shall abruptly break off, or absent himself from the Association without leave from it.

VII: No person shall rise and speak more than three times on one subject, without liberty obtained from the Association.

VIII. No members of the Association shall have the liberty of laughing during the sitting of the same nor of whispering in time of a public speech.

IX. No members of the Association shall address another in any appelation other than that of Brother.

X. The moderator shall not interrupt any member in his speech nor prohibit him from speaking 'till he gives light on the subject except he break the rules of this decorum.

XI. The names of the several members of the Association shall be enrolled by the clerk and called over as the Association thinks proper.

XII. The moderator shall be entitled to the same privilege of speech as other members, provided the chair be filled.

XIII. Any member who shall willfully and knowingly break any of these rules shall be reproven by the Association as it may think proper.

Ordained Ministers

George Berrier ..... Route 5, Mt. Airy, N. C.
J. W. Creed ..... Route 1, Ararat, N. C.
J. R. Cruise ..... Hillsville, Va.
Jesse Collins ..... Pilot Mountain, N. C.
J. M. Edwards ..... 526 Dillard St. Martinsville, Va.
J. G. Fulk ..... Route 4, Mt. Airy, N. C.
G. L. Flippin ..... Route 1, Mt. Airy, N. C.
James Hill ..... Route 1, King, N. C.
Coy Hawks ..... Winston-Salem, N. C.
R. H. Riggan ..... Roanoke, Va.
F. P. Stone ..... Route 2, Dobson, N. C.
Nelson Stewart ..... Route 2, Box 86A, Thomasville, N. C.
H. B. Thomas ..... 125 East View St., Galax, Va.
D. E. Wood ..... Route 3, Mt. Airy, N. C.

LICENTIATES

L. F. Holder, Route 1, King, N. C. J. W. Hudson, Mt. Airy, N. C.
J. S. Key, Route 1, Carthage, N C.

CHURCHES AND THEIR PASTORS

Ararat (Cedar Hill) ..... W. J. Brown
Boyles' Chapel ..... J. F. Hill
Chestnut Grove ..... J. R. Cruise, Geo. Berrier
Deep Creek ..... L. J. Martin
Hogans Creek ..... F. P. Stone, Jesse Collins
Little Vine ..... R. H. Riggan, G. L. Flippin, J. M. Edwards
Liberty ..... L. J. Martin, J. W. Creed
Mulberry ..... F. P. Stone, J. M. Edwards, Coy Hawks
Mitchell's River ..... Nelson Stewart, D. E. Wood
Pilot Mountain ..... Fletcher Beasley, Jesse Collins
Pleasant Grove ..... C. D. Hall
Rock House ..... M. H. Vaden, Fletcher Beasley
Stony Creek ..... J. G. Fulk, F. P. Stone
Stewarts Creek ..... J. R. Cruise, J. G. Fulk, G. L. Flippin
Sandy Ridge ..... J. R. Cruise, Geo Berrier
Tom's Creek ..... F. P. Stone, R. L. Rogers
Union ..... F. P. Stone, J. W. Creed, Fletcher Beasley
Volunteer ..... W. J. Brown
Zion ..... G. L. Flippin, D. E. Wood

DISTRIBUTION OF MINUTES

Ararat (Cedar Hill): J. E. Simmons, Rt. 1, Pilot Mountain, N. C..... 40
Boyles' Chapel: E. H. Taylor, Rt. 2, Germanton, N. C. 65
Chestnut Grove: G. P. Lyons, Lambsburg, Va. 90
Deep Creek Eunice Key, Siloam, N. C. 30
Hogans Creek: J. E. Simmons, Pilot Mountain, N. C. 20
Little Vine: S. R. Gillispie, Dobson, N. C. 100
Liberty: J. E. Poindexter, Rt. 2, Dobson, N. C. 25
Mulberry: O. B. Key, Rt. 1 Elkin, N. C. 35
Mitchell's River: Mrs. Fannie Southard, Rt. 1, Dobson, N. C. 30
Pilot Mountain: J. H. Sheets, Pilot Mountain, N. C. 40
Pleasant Grove: H. E. Johnson, East Bend, N. C. 40
Rock House: W. R. Coins, Pilot Mountain, N. C. 50
Stony Creek: E. F. Simmons, Rt. 1, Mt. Airy, N. C. 60
Stewarts Creek: R. W. Mosley, Rt. 1, Mt. Airy, N. C. 100
Sandy Ridge: A. M. Hawks, Rt. 5, Mt. Airy, N. C. 60
Tom's Creek: L. L. Love, Pilot Mountain, N. C. 100
Union: G. J. Key, Ararat, N. C. 100
Volunteer: R. L. Nelson, Pilot Mountain, N. C. 80
Zion: W. E. Thomas, 409 Givens St., Galax, Va. 40
1105

DISTRIBUTION OF MINUTES TO SISTER ASSOCIATIONS

Abbotts Creek: T. R. Freeman, Steeds, N. C. 15
Mountain: Arthur Gambill, Sparta, N. C. 20
Roaring River: Eld. A. T. Whittington, North Wilkesboro, N. C. 10
Senter: W. W. Miller, Clifton, N. C. 15
Saint Claire's Bottom: Eld. C. N. Tilson, Chilhowie, Va. 10
Upper Mayo: J. W. Moorefield, 3405 Hanes Ave., Winston Salem, N. C. . 25
95

STATISTICAL TABLE

Churches	Names of Messengers	Last Ass'n. Held	Com. Month	Sunday of Meeting	Ordained Min.	Licentiates	Rec'd. by Exp.	Rec'd. by Letter	Restored	Dis. by Letter	Excluded	Deceased	No. in Fellowship	Contribution
Ararat (Cedar Hill)	J. E. Simmons, W. F. Rodgers, Sherman Shelton	1949	May	2	0	0	1	0	0	0	0	2	28	15.00
Boyles Chapel	Lem Holder, E. H. Taylor, W. S. Denny	1947	May	1	1	1	1	0	0	0	3	3	51	16.50
Chestnut Grove	Eld. Geo Berrier, T. B. Thomas, G. P. Lyons	1946	Aug.	4	1	0	4	1	0	0	2	0	80	11.00
Deep Creek	G. K. Murphy, Coy Flippin, Jesse Key	1943	Sept.	2	0	0	5	1	0	0	0	2	24	10.00
Hogans Creek	Victoria Shore, Nancie Rachels, Eld. Jesse Collins	1933	Aug.	3	0	0	0	0	0	0	0	0	4	8.00
Little Vine	S. R. Gillispie, J. D. White, Geo. Mitchell	1940	Aug.	2	1	0	8	0	0	0	1	0	88	27.00
Liberty	Brady Pilson, Jule Marion, J. E. Poindexter	1950	Sept.	1	0	0	2	0	0	0	0	0	20	5.30
Mulberry	O. B. Key, Sisters Lucy Key, Hannah Fulton	1938	Aug.	1	0	1	1	0	0	1	0	1	18	15.00
Mitchells River	Geo. W. Creed, Nelson Stewart, Fannie Southard	1937	July	4	2	0	0	0	0	1	1	0	18	6.00
Pilot Mountain	John Sheets, Jesse Collins, Sam Frye	1935	Aug.	1	1	0	1	0	0	0	0	1	21	10.00
Pleasant Grove	H. E. Johnson, W. H. Johnson, J. T. Johnson	1941	June	3	1	0	2	0	0	0	0	0	26	15.00
Rock House	W. R. Coins, Will Inman, C. L. Slawter	1942	Sept.	2	0	0	4	0	0	1	0	1	41	8.50
Stony Creek	E. F. Simmons, J. M. Hunter, W. C. Hiatt	1931	June	3	0	0	0	0	0	0	0	0	45	14.00
Stewarts Creek	J. E. Jones, R. W. Mosley, Eld. G. L. Flippin	1936	Sept.	1	3	1	3	0	1	0	0	3	70	20.00
Sandy Ridge	P. L. Hawks, J. B. Easter, Cleaver Hawks	1948	Aug.	3	0	0	0	0	0	0	0	0	49	10.00
Tom's Creek	L. L. Love, Y. W. Simmons, Glenn Hunter	1944	June	2	1	0	0	0	0	0	0	1	72	11.75
Union	T. M. Simpson, Burton Venable, Ray Mosley	1939	July	4	1	0	2	0	0	0	0	1	81	21.00
Volunteer	R. L. Nelson, W. L. Fulk, Raymond Smith	1951	June	4	0	0	6	0	0	0	1	0	70	20.00
Zion Hill	Arthur Combs, W. E. Thomas, W. P. Johnson	1945	July	3	2	0	2	0	0	0	1	0	27	12.00

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Minutes

— of the —

ONE HUNDRED & TWENTIETH

ANNUAL SESSION

— of the —

FISHERS RIVER

Primitive Baptist Association

— Held with —

THE CHURCH AT STONEY CREEK
Surry County, N. C.

Friday, Saturday and Sunday, July 11, 12 & 13,

1952

1953 Session appointed to be held with Hogans Creek Church, Friday, Saturday and second Sunday in July.

— Officers —

ELDER F. P. STONE - Moderator ..Rt. 2, Dobson, N. C.
O. W. SISK - Clerk ..... King, N. C.
FRANK P. STONE - Ass't. Clerk,.... 7A Southway Rd. Greenbelt, Maryland

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
ELON COLLEGE, NORTH CAROLINA

Proceedings

OF THE ONE HUNDRED AND TWENTIETH ANNUAL SESSION OF THE FISHERS RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH STONEY CREEK CHURCH, SURRY COUNTY, JULY, 11, 12, AND 13, 1952.

FRIDAY.

1. Services were introduced by song and prayer by Elder C. R. Dancy from Saint Claires Bottom Association and the Introductory Sermon preached by Elder G. L. Flippin. Text used: "Run that you may win."

2. After intermission assembled in the house, the work of the Association was introduced by song and prayer by Elder C. B. Kilby from Mountain Association.

3. Appointed Elders Edd Priddy and J. Watt Tuttle from Upper Mayo Association and Elder D. P. Broadway of Abbott's Creek Association to preach at stand.

4. Called for and received letters from the different churches;—Letters received and Messengers seated.

5. Elected Elder F. P. Stone, Moderator.

6. Elected O. W. Sisk, Clerk and Frank R. Stone, Assistant Clerk.

7. Called for petitionary letters—there were none.

8. Called for Correspondents from sister Associations with response as follows:

Abbotts Creek: Deacon C. A. Livengood, Elders D. P. Broadway, W. C. MacMillan, L. G. Cashion, Cor., and Lic. Chas. E. Pickard and wife, and others, Visitors.

Mountain: Elders C. B. Kilby, C. L. Roberts, and C. C. Sawyer, Correspondents, Elder Walter Evans, Bros. M. J. Carr, Lon M. Reeves and others, Visitors.

Roaring River: Elder W. C. Hall and Brother Troy Miller, Correspondents, and Elder C. D. Hall and wife, Brother J. J. Coffey and wife, Visitors.

Upper Mayo: Elders W. J. Brown, J. Watt Tuttle. and Deacon R. L. Jones, Cor., Elders Edd Priddy, M. H. Vaden, Joel Simmons, W. E. Martin, Jim Beasley, L. A. Wilkins and Deacons Abe Jefferson, Coney Flippin, Wesley Hall, Roy Hall, Andrew Bennet, Roy King, and others, Visitors.

Saint Claire's Bottom: Elder M. H. Blevins, Cor.; C. R. Dancy and wife, Bro. W. B. Johnson and wife, Delmer and Vernie Heath, Visitors

Senter: Elder G. D. Roten, Lic. D. T. McNeill, Cor.

Washington: Elder Harmon Kiser, Cor., and Kermit Owens Visitor.

St. Delight (Ind.). Bro. C. F. Shields and wife, Visitors.

Mountain View: (Ind.) Elder G. W. Noonkester, Visitor.

Oak Grove (Ind.) Elder L. J. Martin, Visitor.

Locust Grove (Ind.): Deacon H. M. Bowman, Visitor.

9. Authorized the Moderator to make all appointments as follows:

(a) Finance Committee: Deacon Coy Flippin, Bros. L. L. Love and S. R. Gillispie.

(b) To distribute Minutes, Lic. J. W. Hudson, Deacon W.R. Coins.

(c) Committee on Preaching: Deacons W. E. Thomas and J. E. Simmons to act with messengers and Moderator of Stoney Creek Church.

10. This Minute read and received.

11. Adjourned to meet tomorrow at 9:30 for association work and at 10:00 o'clock for preaching service.

SATURDAY MORNING. July 12, 1952.

1. Services were introduced by song and prayer, by Elder C. D. Hall from Roaring River.

2. Called roll of Messengers.

3. Called for correspondents and visitors who were not here yesterday. Those reporting were seated and their names added to Friday's report.

4. Called for work of committee on arrangements, their recommendations read and approved as follows:

a—That our Circular Letter be printed in this minute.

b—That the Covenant, Constitution, Articles of Faith, Rules of Decorum and the Article written by our Moderator, be attached to our minute.

c—That the Obituary of Deacon G. J. Key be printed in our minute.

d—That Elder F. P. Stone write the next Circular Letter.

e—We recommend the Clerk purchase a new and suitable record book.

f—That the Moderator, Clerk and Assistant Clerk, each receive $25 out of Association funds.

g—That the Clerk have 1200 minutes printed and distributed as usual.

5. Called for report of correspondents, who took appointments to visit sister Associations. Their report heard, received and they were discharged.

6. Appointed correspondents to visit sister Associations, as follows: Abbott's Creek: Elders J. G. Fulk, James Hill, Nelson Stewart and Deacon Edd Jones.

Mountain: Elders J. G. Fulk, James Hill and Bro. J. I. Lawson.

Upper Mayo: Elders James Hill, J. M. Edwards and Bro. J. I. Lawson.

Roaring River: Elders J. M. Edwards and J. G. Fulk.

Senter: Elder J. G. Fulk, James Hill and Bro. J. I. Lawson.

St. Claire's Bottom: Elders G. L. Flippin and Jesse Collins.

Washington: Elders J. M. Edwards, G. L. Flippin and Jesse Collins.

7. Moved, seconded and unanimously carried that we take up correspondents with the Washington Association, when convenient and seated, Elder Harmon Kiser as correspondent, and Bro. Kermit Owens as Visitor.

8.. Called for report of Finance committee. They reported $245.35 collected from churches. Their report received and they, and all other committees discharged.

9. Recommended the next session of this association go to Hogan's Creek Church, to convene on Friday, Saturday, through the second Sunday in July. 1953. The church is located on gravel road, one mile east of highway, leaving from Route 268 at Level Cross, south to Siloam, N. C.

10. Passed a resolution of thanks to the Brothers, Sisters, and friends for their fine cooperation in caring for this association. and to the congregation for good behavior, and to God, for His goodness and mercies.

11. It was moved, seconded, and unanimously carried: That these Minutes be received, and was signed by the Moderator and Clerks.

ELDER F. P. STONE, Moderator,
O. W. SISK, Clerk,
FRANK R. STONE, Assistant Clerk.

Dismissed by song and prayer by Elder Jesse Collins, Pilot Mountain, N. C.

Supplement: Any business transaction done during church conference, must be approved, by a motion, second, and passed on by the body, signed by the Moderator and Clerk, while in session to make it legal.

ORDER OF PREACHING

Friday Morning:

Elder Grover Flippin—Text "Run that you might win."

Friday Afternoon:

Elder Edd Priddy—(failed to get text).
Elder J. Watt Tuttle—Romans, 5.
Elder D. P. Broadway—Psalms 1:3.

Saturday Morning:

Elder Coy Roberts—John 15.
Elder Jack Martin—John 17.
Elder C. D. Hall—no special text.
Lic. Chas. E. Pickard—no special text.

Saturday Afternoon:

Elder Sam Atkins—no special text.
Elder Harmon Kiser—Never man spake like this man etc.
Elder H. M. Blevins—Now Lord, let thy servant depart in peace.
Elder S. Eddie Martin—Study to show thyself approved, etc.

Sunday Morning:

Elder C. C. Sawyers—Introduced.
Elder W. J. Brown—"Who has saved us with a holy calling."
Elder C. B. Kilby—Phillip began there and preached, etc.
Elder C. R. Dancy—Isaiah 33:20: "Thine eyes have seen the kingdom."

Sunday Afternoon:

Elder L. G. Cashion—Comfort ye, comfort ye my people, saith your God, etc.
Elder G. D. Roten—"What manner of man is this," etc.
Elder Walter Evans—Ephesians 2:13.

FINANCIAL REPORT

Received from Churches	$245.35	
Balance in Clerk's hands	136.70	
Total		$382.05
Gave Moderator		$25.00
Gave Clerk		25.00
Gave Assistant Clerk		25.00
Gave visiting Elders		135.00
Paid for printing and mailing Minutes		55.00
Paid for record book		5.00
Balance in Clerk's hands		112.05
Total		$382.05

CIRCULAR LETTER

Dear Brethren, as Deacon G. J. Key was appointed to write the Circular Letter for this session, and having died before he did so, I am taking the authority to substitute one written by our old beloved Moderator, M. G. Harbour, fifty years ago, to take its place.

—F. P. STONE

Dear Brethren of the Fisher's River Primitive Baptist Association: As I was appointed to write a Circular Letter to be annexed to our Minutes, if approved by the body, I will call your attention to our beloved Zion, the city of our God, that house that God has built and not man, which is set on a hill and cannot be hid; and of which every true member is one of the body, and every one members one of another. God has set the members — every one of them — in the body as it has pleased Him. So they are not strangers and foreigners, but fellow citizens with the saints and of the household of God. But, dear brethren, while we view ourselves thus and hope and believe it is true, let us not be unmindful of the wonderful station we thus occupy, and where we were when dead in trespasses and sins, under the thunders of a violated law, ten thousand talents in debt and nothing to pay with. Surely we have great reasons to be thankful to the source from whence such wonderful blessings have come, such as making us one of that favored number and bringing us into the fold of God. But God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. So God gave us a Savior, who offered Himself as a sacrifice to God, and suffered in our stead, and paid our entire debt. That atonement was specially made for all that the Father gave the Son. So it is all of grace to us that we receive eternal life; and each one is an heir of God and a joint heir with Christ; and each one an heir to that inheritance that is incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. So brethren, although the Primitive Baptists often feel so little, they are the salt of the earth; though surrounded by enemies, they are like the Zion of God used to be when the Lord said, My Beloved is to me like a speckled bird, all the birds round about her are against her. And in the gospel day we are made as

the offscouring of all things unto this day. So dear brethren, if they persecute us, let us remember that they persecuted our Savior; but these things should not discourage us. But let us remember some of the sweet promises of God who said of Israel that his thoughts toward her in the worst time were that of peace and not confusion, that she might come to an expected end; for, saith the Lord, I will be unto her a wall of fire, round about her and the glory in the midst.

And our Savior said. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." These are some of the many sure promises of God to us. Then let us stand as the chosen of God and strictly adhere to the admonitions of the word of God, and be a separate people: for what fellowship has light with darkness? or the temple of God with Belial? Let us love each other as members of the body of Christ, and strive to keep the unity of the Spirit in the bonds of peace, and in love preferring one another. Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God that ye may be able to stand in the evil day. Stand therefore and earnestly contend for the faith once delivered to the saints.

—M. G. HARBOUR

OBITUARY OF DEACON G. J. KEY

Gabriel J. Key, son of William J., and Sarah Key, was born Septtember 1, 1881 in Surry County, North Carolina. departed this life May 22, 1952, at the age of 70 years, 8 months and 20 days. He was married to Miss Emma Key March, 1903. To this union were born 10 children; 5 boys and 5 girls: Fred L. Key of Booneville, N. C., Howard R. Key of Mount Airy, N. C., Gilbert R. Key of Sanford, N. C.. Alton J. Key of Tucson, Arizona, Clyde E. Key of Walkertown, N. C., Mrs. C. D. Smith of Dobson, N. C., Mrs. A. G. Denny of Pilot Mountain, N. C., Mrs. L. D. Pruitt, King, N. C., Mrs. M. J. Davis of Mount Airy, N. C., Mrs. Dougles Livengood of Madison, N. C.; 14 grandchildren, three sisters: Mrs. Rosa Patterson of Cameron, N. C., Mrs. S. C. Mosley of Ararat, N. C., and Mrs. J. C. Stanley of Carthage, N, C. He was a merchant in Ararat for thirty years and postmaster for twelve years. He joined the Primitive Baptist Church at Union in Sept., 1915. He was elected Church Clerk in 1921 and served until his departure. He was ordained a deacon August 28, 1921. was Clerk of the Fisher's River Association for 20 years. Brother Key was a faithful servant, his work efficient and it was always a pleasure to work with him as the Association's secretary. He had the utmost confidence of the body. He had a serious accident about 1936 that left him a cripple for life and was greatly handicapped but he never murmured, but met the obstacles of life with a bold front and a smile. He and Sister Key continued to get pleasure out of life attending their churches, visiting their children and friends and those who visited with them enjoyed their hospitality on all occasions. They were favored to raise all ten of their children and they grew up to call them blessed.

His funeral was conducted by Elders J. W. Creed, W. J. Brown, Samuel Atkins and the writer at Union Church, May 24, 1952. The vast throng of sorrowing relatives and friends that attended, and the

floral display spoke louder than words as to his standing in church and country. His body was deposited in the family plot to await the resurrection morn, when this mortal body shall put on immortality. This natural shall come forth a spiritual body. And I wish to say to Sister Key, the children and all relatives and sorrowing friends that the Lord's promises are sure to never fail.

"Tho' I am with you," saith the Lord,
"My Church shall safe abide,
For I will ne'er forsake my own;
Whose souls in me confide."

Written by request of Sister Key.

ELDER F. P. STONE

ARTICLE BY THE MODERATOR

Dear Brethren, realizing the necessity of posting ourselves better on discipline and church government that we may be able to separate private trespasses and public offenses, I wish to submit the following for future study and consideration.

A pervading spirit of genuine brotherly love, springing from genuine love and loyalty to Christ, is the best preventative of offenses in the church. Cherishing this spirit the members should tenderly watch over one another, and by mutual Christian encouragement, counsel, admonition and reproof, provoke one another, not to wrath and evil, but to love and good works (Eph. 6:13; Heb. 10;24; Psa. 141:5; Gal. 6:1; Col. 3:12-14). The affectionate subjection of one to another was a marked feature of the simple, unworldly apostolic church. This mutual loving watch-care should be active; it was while the men or servants slept that the enemy sowed tares (Matt. 13:25).

Private or personal offenses are to be adjusted in strict accordance with Christ's directions in Matt. 18:15-17. Christ lays down four distinct steps, which are always to be taken in the order given by Him. and not in a reversed order. First: The aggrieved party, if the other does not, is to take the initiative in seeking a **private interview** with the supposed offender. If he fails to do so he himself becomes an offender, as he has violated a law of Christ. The privacy of the interview is highly important; the object is, not altercation, but to gain an offending brother. Perhaps the offended brother is laboring under a mistake; the other brother may not have intended to offend him, and may not be conscious of having done so, or he may not have had an opportunity of explaining his conduct. A private interview conducted in a calm brotherly spirit may and should give full mutual satisfaction. If in such interview the offense is denied, and there are no witnesses of the offense, the next step cannot be taken; for then the complaining party would become an offender, having published a charge which cannot be proved. Absence of proof will leave him no resource but in private admonition and the patient committal of the matter to Providence.

Second: If the first step fails. and the offense can be proved, then one or two other disinterested and judicious members are to be chosen

as witnesses and mediators, and the whole case is to be considered before them. These may be able to discover what is right between the members at variance, and the latter may be willing to yield to their decision.

If the "one or twe more" consider the offense as not real or as satisfactorily removed, the aggrieved party, though unsatisfied, cannot take the third step; for the offender has "heard them," and the accuser ought to be satisfied with the judgment of brethren selected by himself.

Third: If the second step fails, the case, after due notification of the parties, is to be laid before the church, the proof adduced, and the opportunity given for defense. Here the united wisdom and influence of the whole church is brought to bear to reconcile the difference and judge between the parties. Fourth: If the party judged by the church to be in fault still refuses to make amends, it is evident that his heart is fully set in him to do evil, and he must be excluded from the church; for his refusal to hear the body proves his contempt for his brethren, and they are therefore compelled to withdraw their fellowship from him. If this important law of the great Head of the Church were properly executed, long-continued personal feuds with their disastrous results, bitterness and factions, would be prevented. Differences between members in regard to worldly affairs are expressly forbidden by the inspired apostle Paul (I Cor. 6:1-11) to be carried before worldly courts, but must be referred to the judgment of wise members of the church, the least esteemed of whom, if they have the Spirit of Christ. are better qualified than worldly courts to judge between brethren. Saints are finally to judge in small temporal matters. Christians should not contend before the ungodly, and thus bring reproach upon the cause of Christ. Besides, differences among men are often decided in worldly courts. not according to right and equity, but by legal quibbles and technicalities; whereas the children of God should always desire, in reference to their affairs, a judgment according to equity and the Spirit of Christ.

In regard to **moral** or **public offenses** against the order, faith and purity of the church, such as neglect of church obligations, heresy, idolatry, immorality, covetousness, intemperance, railing and extortion (1 Cor. 5:11; Titus 3:10; 2 Pet. 2; Heb. 10:25) these may be divided into **minor** and **gross** public offenses. Minor public offenses, such as a member may be led, under strong and sudden temptation, to commit only once and such as do not greatly scandalize the cause of Christ, are to be treated according to Paul's derection in Gal. 6:1; these erring members are to be restored by the spiitual in the spirit of sympathizing meekness, as all are liable thus to be tempted. In these cases the method of procedure laid down by Christ for personal offenses (Matt. 18:15-17) is in spirit to be observed (Titus 3:10). Christian tenderness may here also succeed in gaining a brother. But, in the case of gross, deliberate, habitual public offenses, or such as greatly scandalize the church, where the evidence is public and unmistakable, there should be, though in a spirit of sorrow and not of bitterness, a prompt and absolute exclusion, as the apostle divinely enjoined in regard to the Corinthian offender (1 Cor. 5); any steps taken to bring such an offender to repentance and restoration should be taken afterwards (2 Cor. 2:1-11). A confession and promise of reformation are not enough to be required of this class of offenders. They should. for the honor of Christ, be at once cut off; and. if they

afterwards, by a godly conduct and conversation, bring forth fruits meet for repentance, and prove the genuineness of their sorrow and reformation, then they may be restored (2 Cor. 7:8-12; Matt. 3:8; Acts 26:20). The rule in Luke 7:2, 4, plainly applies to personal or private offenses, which do not bring scandal upon the church—not to public or moral offenses which seriously reproach the cause of Christ. The latter are offenses which the church cannot forgive; but, when assured that God has forgiven the offender, she may then receive him back into her membership.

In the apostolic church the elders or presbyters are sometimes called bishops or overseers or rulers of the flock, and therefore had the special responsibility of maintaining the discipline of the church (Acts 20:17, 28; 1 Tim. 4, 5; 5:17; Heb. 13:7, 17, 24. Against an Elder an acusation was not to be received but before two or three witnesses (1 Tim. 5:19); because his very office is a presumption in his favor, and because, as a minister, he is peculiarly exposed to malice. An Elder to be efficient, must be "blameless" (1 Tim. 3:2; Titus 1:6, 7). A tender, faithful, scriptural discipline, like that observed by the people of God in the apostolic age, is the highest and most vital importance for the welfare of the Church; the neglect of such discipline is the most potent cause of evil in the Church. "The object of faithful church discipline is threefold. First: The glory of God, whose great and holy name is dishonored by the evil principles or evil practices of church members, and whose honor is vindicated by their prompt and proper correction.

Second: The preservation of the Church from corruption and destruction; the old leaven of wickedness must be purged out, to preserve the whole body from infection; evil communication corrupt good manners; lepers were to be put out of the camp, so not to infect others, and so erroneous persons, whose words eat as a canker (2 Tim. 2:17), must be removed from the communion of gospel churches; a church of Christ is like a garden or vineyard, which, if not cared for, will be overrun with thorns and nettles and weeds, but; by a proper and timely discipline, the weeds of immoralities and the bitter roots of false doctrines are plucked up and eradicated, and the withering branches are gathered and cast out. Third: The good of the offending parties, who, if real children of God, are, by proper discipline, brought to shame and repentance for their sins, and an acknowledgment of them, when they are to be received again with all love and tenderness, and to be comforted, that they might not be swallowed up with over much sorrow.

Submitted in love.

YOUR MODERATOR

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people.

Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association. These facts are to be expressed only in the letters to the fall association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of commun-

ion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurreciton of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.
XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as near as he can, so as to convey his ideas.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.
13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

CHURCHES AND THEIR PASTORS

Ararat (Cedar Hill)—W. J. Brown
Boyles' Chapel—J. F. Hill
Chestnut Grove—J. R. Cruise, Geo. Berrier
Deep Creek—L. J. Martin
Hogans Creek—F. P. Stone, L. J. Martin, Jesse Collins
Little Vine—R. H. Riggan, G. L. Flippin, J. M. Edwards
Liberty—L. J. Martin, J. W. Creed, R. H. Riggan
Mulberry—F. P. Stone, J. M. Edwards, Coy Hawks
Mitchell's River—Nelson Stewart, D. E. Wood, R. H. Riggans
Pilot Mountain—Fletcher Beasley, Jesse Collins
Pleasant Grove—C. D. Hall
Rock House—Fletcher Beasley, M. H. Vaden
Stoney Creek—F. P. Stone, J. G. Fulk
Stewarts Creek—J. R. Cruise, J. G. Fulk, G. L. Flippin
Sandy Ridge—J. R. Cruise, George Berrier

Tom's Creek—R. L. Rogers, F. P. Stone
Union—T. W. Creed, J. W. Creed.
Volunteer—W. J. Brown.
Zion Hill—G. L. Flipin, D. E. Wood

ORDAINED MINISTERS

George Berrier, Rt. 5, Mt. Airy, N. C.
J. W. Creed, Rt. 1, Ararat, N. C
J. R. Cruise, Hillsville, Va.
Jesse Collins, Pilot Mountain, N. C.
J. M. Edwards, 526 Dillard St., Martinsville, Va.
J. G. Fulk, Rt. 4, Mt. Airy. N. C.
G. L. Flippin, Rt. 1, Mt. Airy, N C.
James Hill, Rt. 1, King. N. C.
Coy Hawks, Winston-Salem, N. C.
R. H. Riggan, Roanoke, Va.
F. P. Stone, Rt. 2, Dobson. N C
Nelson Stewart, Rt. 2, Box 83A, Thomasville, N. C.
H. B. Thomas, 125 East View St., Galax, Va.
D. E. Wood, Rt. 3, Mt Airy, N. C.

Licentiates

J. W. Hudson, Mt. Airy, N. C.
J. S. Key, Rt. 1, Carthage, N C.

DISTRIBUTION OF MINUTES

Ararat (Cedar Hill): J. E. Simmons, Rt. 1, Pilot Moutain, N. C. 35
Boyles' Chapel: E H. Taylor, Rt. 2, Germanton, N. C. 55
Chesnut Grove: J. P. Lyons, Nathalie, Va 85
Deep Creek: Mrs. Eunice Key, Siloam, N. C. 25
Hogans Creek: Mrs. Eunice Key, Siloam, N. C. 15
Little Vine: S. R. Gillespie, Dobson, N. C. 90
Liberty: J. E. Poindexter, Rt. 2, Box 44, Dobson, N. C. 25
Mulberry: O. B. Key, Elkin, N. C. 25
Mitchell's River: Mrs. Fannie Southard, Rt. 1, Dobson, N. C. 25
Pilot Mountain: J. H. Sheets, Pilot Mountain, N. C. 30
Pleasant Grove: H. E. Johnson, Box 65, East Bend, N. C. 35
Rock House: W. R. Coins, Pilot Mountain, N. C. 50
Stoney Creek: E. F. Simmons, Rt. 1, Mt. Airy, N. C. 50
Stewarts Creek: R. W. Mosley, Rt. 1, Mt. Airy, N. C. 85
Sandy Ridge: A. M. Hawks, Rt. 5, Box 215, Mt. Airy, N. C. 55
Tom's Creek: L. L. Love, Pilot Mountainn. N. C. 80
Union: S. J. Jones, Ararat, N. C. 85
Volunteer: R. L. Nelson, Pilot Mountain, N. C. 80
Zion Hill: W. E. Thomas, 409 Givens St., Galax, Va. 35

DISTRIBUTION OF MINUTES TO SISTER ASSOCIATIONS

Abbotts Creek: T. R. Freeman, Steeds, N. C. 15
Mountain: Arthur Gambill, Sparta, N. C. 20
Roaring River: Elder A. T. Whittington, North Wilkesboro, N. C. .. 10
Senter: W. W. Miller, Clifton, N. C. 15
Saint Claire's Bottom: Elder C. N. Tilson, Chilhowie, Va. 10
Upper Mayo: J. W. Moorefield, 3405 Hanes Ave., W-Salem. N. C. 25
Washington: Clarance M. Boyd, Putnam, Va. 20
O. W. Sisk. Association Clerk. King, N. C. 120
Total: 1200

STATISTICAL TABLE

CHURCHES	MESSENGERS	Com. Month	Sun. of Meeting	Last Ass'n Held	Ordained Minis.	Licentiates	Rec'd by Baptism	Rec'd by Letter	Restored to Fel.	Dis. by Letter	Excluded	Deceased	Membership	Contribution
Ararat (Cedar Hill)	J. E. Simmons, W. F. Rogers, Sherman Shelton	May	2	1949	..	..	..	..	..	..	..	1	27	15.00
Boyles Chapel	E. H. Taylor, W. S. Denny, C. C. Boyles	May	1	1947	1	..	3	..	..	..	..	..	55	15.25
Chestnut Grove	Elder George Berrier, T. B. Thomas, G. P. Lyons	Aug.	4	1946	1	..	..	..	..	..	..	1	78	10.00
Deep Creek	Jesse Key, Coy Flippin, Roby Murphy	Aug.	2	1943	..	..	..	..	..	..	..	..	24	12.00
Hogans Creek	Nancy Rachels, Eunice Key	Sept.	2	1933	..	..	1	..	..	..	..	..	5	5.35
Little Vine	J. D. White, S. R. Gillespie, George Mitchell	Aug.	2	1940	1	..	..	..	..	..	..	2	85	19.00
Liberty	Brady Pilson, J. E. Poindexter, Jule Marion	Sept.	1	1950	..	..	..	..	..	..	..	..	20	6.00
Mulberry	Coy Hawks, O. B. Key. Sister Lucy Key	Aug.	1	1938	1	1	..	2	..	..	..	1	20	16.50
Mitchells River	Elder Nelson Stewart, Oberey Coins	July	4	1937	2	..	1	..	1	..	..	..	20	6.00
Pilot Mountain	Elder Jesse Collins, S. J. Frye, J. H. Sheets	Aug.	1	1935	1	..	..	..	..	..	..	3	18	10.70
Pleasant Grove	H. E. Johnson, J. T. Johnson, W. H. Johnson	June	3	1941	..	..	..	..	..	2	..	..	24	15.00
Rock House	W. R. Coins, Will Inman, Lic.	Sept.	2	1942	..	1	1	1	..	..	..	..	41	7.50
Stoney Creek	E. F. Simmons, E. L. Hunter, W. C. Hiatt	June	3	1952	..	..	2	..	..	..	..	..	47	18.00
Stewarts Creek	J. E. Jones. R. W. Mosley, J. W. Hudson	Sept.	1	1936	3	1	1	..	..	..	..	2	69	21.50
Sandy Ridge	P. L. Hawks, Cleaver Hawks, Gene Hawks	Aug.	3	1948	..	..	1	..	..	..	..	2	48	12.00
Tom's Creek	Glenn Hunter, L. L. Love, Y. W. Simmons	June	2	1944	1	..	2	..	..	..	..	2	72	20.55
Union	Not represented	July	4	1939	..	..	..	..	..	..	..	..	..	....
Volunteer	O. W. Sisk, R. L. Nelson, W. L. Fulk	June	4	1951	..	..	2	..	..	..	..	1	71	20.00
Zion Hill	W. E. Thomas, Grover Lowe, Vestel Jones	July	3	1945	2	..	3	..	..	..	..	..	30	14.00

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MINUTES

— of the —

ONE HUNDRED AND TWENTY-FIRST

ANNUAL SESSION

of the

Fishers River

Primitive Baptist

Association

Held with

THE CHURCH AT HOGAN'S CREEK

Surry County, North Carolina.
Friday, Saturday and Sunday,
July 10, 11, and 12,

1953

1954 session appointed to be held with Pilot Mountain Church, on Friday, Saturday and Second Sunday in July, 1954

— OFFICERS —

ELDER F. P. STONE - Moderator, Rt. 2, Dobson, N. C.
O. W. SISK - Clerk, King, N. C.
L. L. LOVE - Assistant Clerk, Pilot Mountain, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
ELON COLLEGE, NORTH CAROLINA

Proceedings

OF THE ONE HUNDRED AND TWENTY-FIRST ANNUAL SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH HOGAN'S CREEK CHURCH,

Surry County, North Carolina, July 10, 11, and 12, 1953.

FRIDAY MORNING.

1. Services were introduced by song and prayer by Elder Walter Evans, and the Introductory Sermon was preached by Elder J. G. Fulk, text used, Isaiah 40:1: Comfort ye, comort ye my people, saith your God.

2. After intermission assembled in the house, and the work of the Association was introduced by song and prayer by Elder George Berrier.

3. Appointed Elders to the stand as follows: Coy Roberts, E. R. Severt and Robert Rogers.

4. Called for Letters from the different churches. Letters were read and received by motion, second and unanimous vote. All the churches were represented and Messengers seated.

5. Elected Elder F. P. Stone, Moderator, O. W. Sisk, Clerk.

6. Elected Brother L. L. Love, Assistant Clerk.

7. List of Resolutions read, motion made and seconded that we receive them, vote taken, and unanimously carried that we adopt them, and that they be printed in this Minute.

8. Called for correspondents from sister Associations with response as follows:

(a) Senter: Elders Ed Davis, G. D. Roten. Visitors: Brother Felix Bare, and Elder Blair Kilby.

(b) Roaring River: Brothers W. C. Hall, J. F. Coffey and Troy Miller.

(c) St. Clair's Bottom: Elder C. R. Dancy. Visitors: Elder H. M. Blevins, Brother Delmer Heath, Sister Heath, and Sister Dancy.

(d) Indian Creek: Visitor: Elder I. W. Kilby.

(e) Washington: Elders Hadley Edwards, Harmon Kiser, Raleigh Compton. Visitor: L. E. Whitt.

(f) Mountain: Elders C. B. Kilby, C. C. Sawyers, Brother L. E. Carrico. Visitors: Elders Ed. Douglas, Walter Evans, and Sister Kilby.

(g) Abbott's Creek: Elders W. C. McMillan, Brother Clint Willard and wife. Visitors: Deacon Gilmer Willard and wife.

(h) Oak Ridge Church, Indiana: Visitor: Elder Jack Martin.

(i) Mountain View Church, Indiana: Visitor: Elder G. W. Noonkester.

(j) Locust Grove Church, Indiana: Visitor: Brother H. M. Bowman.

9. Authorized the Moderator to make all appointments of different Committees as follows:

(a) Committee on Arrangements: Elders J. G. Fulk, James Hill, H. B. Thomas.

(b) Committee on Finance: Brothers T. M. Simpson, R. L. Nelson.

(c) Committee for distributing Minutes: Brothers Glenn Hunter, Jule Marion.

(d) Committee on Preaching: Brothers Coy Flippin, J. E. Simmons to serve with the messengers and Moderator of this church.

10. This Minute read and received by motion, second and vote.

11. Adjourned to meet tomorrow at 9:30 a. m., for Association work, and at 10:00 for preaching service.

SATURDAY MORNING, July 11, 1953.

1. Met pursuant to adjournment of yesterday. Services were introduced by song and prayer by Elder C. R. Dancy from St. Clair's Bottom Association.

2. Called roll of messengers, and all the churches were represented again, as they were on Friday.

3. Called for correspondents and visitors, who were not present yesterday, and their names were added to Friday's list.

4. Called for work of Committee on Arrangements. Their recommendations read and approved as follows, by move, second and vote.

(a) That our Circular Letter be printed in this Minute.

(b) That the Covenant, Constitution, Articles of Faith, and Rules of Decorum be attached to our Minute.

(c) Motion made to receive the manuscript of a complete History of Fisher's River Primitive Baptist Association, written by our Moderator, Elder F. P. Stone. This was moved, seconded, and carried by unanimous vote. The History will be printed as soon as possible.

(d) That the Obituary of Elder R. H. Riggans be printed in this Minute.

(e) Appointed our Clerk to write the next Circular Letter.

(f) That we give our Moderator $25.00, and the Clerk, $25.00, the assistant Clerk, $10.00.

(g) That the Clerk have 1200 copies of the Minute printed and distributed as usual.

5. Called for report of correspondents, who were appointed to visit sister Associations. Their report heard, and received, and those who failed to go were excused.

6. Called for correspondents to visit sister Associations, and they responded as follows:

Mountain: Elders J. G. Fulk, Nelson Stewart, Brother W. R. Coins.

Roaring River: Elders J. G. Fulk, J. M. Edwards, George Berrier, and Brother Will Inman. To be held with the church at Woodruff, near Roaring Gap on highway 21.

Senter: Elders J. G. Fulk, and Nelson Stewart. To be held with Beaver Creek Church.

St. Clair's Bottom: Elder J. G. Fulk, and Brothers Will Inman, Sam Frye and W. R. Coins. To be held with Hopkins View Church.

Washington: Elders J. M. Edwards, W. C. Hawks. To be held with Duty View Church, near Council, Virginia.

7. Called for report of Finance Committee. They reported $275.22 received from the churches. Their report was received, and they, and all others Committees discharged.

8. Recommended that our next session of this Association be held with the church at Pilot Mountain, located on highway 52, in the town of Pilot Mountain, North Carolina.

9. Passed a Resolution of Thanks to the berthren, sisters and friends for their kind and loyal support and co-operation in caring for this wonderful Association, and to the congregation for their good behavior, and the the God of all grace for the manifestation of His wonderful love, goodness and mercy.

10. Motion made, seconded and a vote unanimously carried to extend our heartfelt thanks and adoration to our kind and dearly beloved Moderator for his long faithful service, his outstanding leadership, his fatherly advice, God favored ability, and loyal co-operation in our Association, and for his stand in upholding the grand old principles for which the Old Baptists have stood in the years past and gone, and may the Lord continue to lead, guide and direct him in his declining years in "The Way" that his last days here on earth might be his best days.

11. It was moved, seconded and unanimously carried that these Minutes be received and signed by the Moderator and Clerks.

Signed by F. P. Stone, Moderator, O. W. Sisk, Clerk, L. L. Love, Assistant Clerk.

The Association was closed by song and prayer by Elder J. R. Cruise.

12. In regard to our former assistant Clerk, Brother Frank Stone, who was not able to help with the Association work on account of his health, we wish to extend to him and his good family, our heartfelt thanks for his loyal support and fine co-operation as long as he was able, and we hope he will soon be restored back to normal health.

13. For the benefit of all churches, Clerks and members, there will be printed in the Association History a number of blank forms and letters of various purposes which will be very helpful in carrying on church business. This is only a suggestion that you might have a form to go by, but not a compulsory matter.

ORDER OF PREACHING

Friday Morning:

Elder J. G. Fulk, text, Isa. 40:1.

Friday Afternoon:

Elder Coy Roberts, no special text.
Elder E. R. Severt, no special text.
Elder Robert Rogers, no special text.

Saturday Morning:

Elder Branch, failed to get text.
Elder Jim Beasley, failed to get text.
Elder H. M. Blevins, failed to get text.
Elder Fletcher Beasley, failed to get text.

Saturday Afternoon:

Elder Walter Evans, text, "In the beginning, God created the heaven and the earth."
Elder L. E. Whitt, "He was the light of the world.
Elder G. D. Roten, Hebrews 11:1.

Sunday Morning:

Elder Hadley Edwards, Romans 8:16.
Elder Raleigh Compton, Isaiah 24:15.
Elder C. R. Dancy, Psalms 121:1.

Sunday Afternoon:

Elder C. D. Hall,, Hebrews 12:1.
Elder Ed Davis, failed to get text.
Elder F. P. Stone, failed to get text.

CIRCULAR LETTER

To the brethren who may compose this one hundred and twenty-first annual session of our Association being appointed again to write your annual or Circular Letter, I will submit the following for your consideration:

"But if we walk in the light we have fellowship one with another, and the blood of Jesus Christ has cleansed us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrightcousness." John 1:1; 7-9. The first thing neccssary is to have or be in the light. How shall we obtain this light and what is the light? There was a man sent from God whose namc was John, the same came for a witness to bear witness of the light. He was not the light, but only a witness of it. Jesus was the light and John testificd of the light saying, He came unto His

own (His kindred in the flesh) and His own received Him not, but as many as did receive Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born not of blood, nor of the will of man, but of God. So, only those born of God (or of the Spirit) recieve the true light. Nicodemus was a ruler among the Jews (a kinsman in the flesh), and yet he was in ignorance concerning this light. Jesus told him he could not see the kingdom of God without being born again. Without the true light we cannot see the kingdom of God. We cannot love what we cannot see. We, in nature's darkness, (like Bartimaeus) are blind, having not the light, but love darkness because our deeds are evil: but with Him that is born of God, the darkness is past and the true light now shineth. He can see the kingdom of heaven and the heirs of the kingdom, because he has the light and they are in the light. He needeth not that any man teach him to see the kingdom or the heirs of the kingdom, or the beauties of the church, because the Spirit (light) teaches him, his spirit beareth witness with our spirit. When one is born of the Spirit, he can see the church and loves it, and has a desire to be recognized by the church and this creates a love and fellowship for each other. If we have not this witness, we have no fellowship and when we cry for peace, where there is no peace and fellowship, we are trying to deceive ourselves and God will punish us for it. Eve being deceived, sinned. Adam being persuaded, sinned and they destroyed true obedience. If we receive a member into the church, because we know no harm, or because we feel he is a gentleman or lady; if they show no sign of this light or if a member refuses to attend his church or to partake of its ordinances and our sympathy bears with them, yet they are walking in darkness, this is unfaithfulness in the church, and if we have evidence to believe that a member is not faithful to their trust and not willing to acknowledge to the same and sowing to the flesh rather than the Spirit, and rather than hurt someone's feeling, and the church ignores it, are we faithful servants? Are we working out our own salvation with fear and trembling? A tree is known by the fruit it bears. Let us remember the fig tree that bore only leaves, was good for nothing but to look upon its foliage. It bore no fruit. Faithfulness becomes the house of the Lord. The Savior in speaking of our duties toward God, says, If ye know these things, happy are ye, if ye do them. Why are we happy? Because we have fellowship with Christ and the brethren. We all love those who perform their duty, who let their light shine, or who abide in the light. There is no pen nor tongue that can describe the joy of true Christian fellowship. That oneness with God with His Son Jesus, when love flows from heart to heart, blending together in that hope of eternal happiness where no more to be parted by war, famine, sickness or death.

Dear brethren, let us consider the sacrifice the Savior made for us and try to live in such a way as to honor and magnify His holy name.

—F. P. STONE, Moderator

OBITUARY

Elder Robert H. Riggans was born October 12, 1864 in Surry Co., N. C. He was the son of Robert and Lucy Hodge Riggans. He passed away at his son's home in Roanoke, Va., on February 14, 1953, at the age of 88 years, 4 months and 2 days. He joined the church at Old Franklin, about 1894, and was ordained as an Elder in 1907. About 1933, he withdrew from the disorder of that church because of the agitating of the doctrine of Absolute Predestination of all things, and later became a member of Mitchell's River Church, where he lived as a consistent member until his health gave 'way, and he was carried to his son's where he remained an invalid until death.

Elder Riggans was an humble man, but firm in regard to the doctrie of salvation by grace. He was a poor man as far as worldly goods were concerned, but rich in faith. His preaching was inspiring, and we know no better way to express our thoughts in regard to the brother than this: He was a diamond in the rough.

His body was brought back to Little Vine, a church he had served for a number of years. His funeral was conducted by Elds. J. M. Edwards, G. L. Flippin, and D. Wood, in the presence of a large concourse of people. It was then deposited in the family plot to await the morn of the resurrection.

Peace be to his ashes.

—ELDER F. P. STONE

RESOLUTIONS

As our churches that now compose this, the Fishers River Primitive Baptist Association, have proved their desire and intention to continue in the old paths our forefathers have set by passing the following resolution, to-wit: That we will not recognize that preachers' meeting held at Maple Shade Church (in the New River District Association), October 30, 1948 as being orthodox; neither will we seat or preach those who affiliate with them.

Be it resolved:

1st. That we, as an associated body, do hereby adopt the above resolution that it may be placed on file in our minutes.

2nd. That we also denounce the doctrine of non-resurrection of the body as being unsound, misleading and denying of the written word of God.

3rd. And do hereby resolve that we will not recognize any church or churches that are holding a member or members that were not baptised by a legally ordained elder of our faith and order at the time the ordinance was performed.

4th. Realizing the fact that the leaders of the Upper Mayo Association were well aware of the resolutions we had passed and several of their own churches had passed similar actions—when they seated churches in their last association at Walnut Cove that were recognizing and preaching preachers from the New River disorder, not only challenged, but virtually withdrew from us and all who stood against the disorder.

5th. We do hereby denounce the said disorder and withdraw our formal correspondence with them.

6th. That we do hereby recognize and will seat all of the Upper Mayo churches as visitors who have withdrawn from the aforesaid disorder and are standing with us for peace and order as follows: State Line, Red Bank, Dobyns, Stewart, Wilson, Clear Springs, Piney Grove, Big Creek, Flat Shoals, Cedar Grove, and Cedar Falls.

CHURCHES AND THEIR PASTORS

Ararat (C. H.)—James F. Hill (pro tem).
Boyles Chapel—James F. Hill
Chestnut Grove—J. R. Cruise, Geo. Berrier, H. B. Thomas
Deep Creek—L. J. Martin
Hogans Creek—L. J. Martin, F.P.Stone, Jesse Collins
LittleVine—J. M. Edwards
Liberty—S. E. Martin
Mulberry—F. P. Stone, J. M. Edwards, Coy Hawks
Mitchels River—Nelson Stewart, D. E. Wood
Pilot Mountain—Fletcher Beasley, Jesse Collins.
Pleasant Grove—C. D. Hall.
Rock House—M. H. Vaden, Fletcher Beasley
Stoney Creek—F. P. Stone, J. G. Fulk
Stewarts Creek—J. R. Cruise, J. G. Fulk, G. L. Flippin
Sandy Ridge—J. R. Cruise, Geo. Berrier, Coy Hawks
Toms Creek—F. P. Stone, R. L. Rogers
Union—J. W. Creed
Volunteer—Sam Adkins (Pro tem)
Zion Hill—G. L. Flippin, D. E. Wood

ORDAINED MINISTERS

George Berrier, Rt. 5, Mount Airy, North Carolina.
J. W. Creed, Rt. 1, Ararat, North Carolina.
J. R. Cruise, Hillsville, Virginia.
Jesse Collins, Pilot Mountain, North Carolina.
J. M. Edwards, Rt. 1, Dobson, North Carolina.
J. G. Fulk, Rt. 4, Mount Airy, North Carolina.
G. L. Flippin, Rt. 1, Mount Airy, North Carolina.
James Hill, Rt. 1, King, North Carolina.
Coy Hawks, Winston-Salem, North Carolina.
F. P. Stone, Rt. 2, Dobson, North Carolina.
Nelson Stewart, Rt. 2, Thomasville, North Carolina.
H. B. Thomas, 125 East View St., Galax, Virginia.
D. E. Wood, Rt. 3, Mount Airy, North Carolina.

LICENTIATES

J. W. Hudson, Mount Airy, North Carolina.
J. S. Key, Rt. 1, Carthage, North Carolina.
Jesse Williams, Rt. 5, Winston-Salem, North Carolina.
Will Inman, Pilot, North Carolina.

FINANCIAL REPORT

Received from churches	$275.22	
Balance in Clerk's hands	112.05	
Total	$387.27	$387.27
Gave the Moderator	$25.00	
Gave the Clerk	25.00	
Gave the Assistant Clerk	10.00	
Gave visiting Elders	75.00	
Paid for printing Minutes	55.00	
Balance in Clerk's hands	197.27	
Total	$387.27	$387.27

NOTE

(In regard to the History mentioned in this Minute)

It will have a good binding and smooth white paper, with a good size print, easy to read. Size will be about 5½x 8½, price $2.00 each. This history will have to be seen and read to appreciate it, and upon receipt of the two dollars, a copy will be mailed to anyone sending their name and address to O. W. Sisk, Association Clerk, King, North Carolina, or to Elder F. P. Stone, Association Moderator, Rt. 2, Dobson, North Carolina.

DISTRIBUTION OF MINUTES

Ararat (Cedar Hill): J. E. Simmons, Rt. 1, Pilot Moutain, N. C.	35
Boyles' Chapel: E H. Taylor, Rt. 2, Germanton, N. C.	55
Chesnut Grove: J. P. Lyons, Nathalie, Va	85
Deep Creek: Mrs. Eunice Key, Siloam, N. C.	25
Hogans Creek: Mrs. Eunice Key, Siloam, N. C.	15
Little Vine: S. R. Gillespie, Dobson, N. C.	90
Liberty: J. E. Poindexter, Rt. 2, Box 44, Dobson, N. C.	25
Mulberry: O. B. Key, Elkin, N. C.	25
Mitchell's River: Mrs. Fannie Southard, Rt. 1, Dobson, N. C.	25
Pilot Mountain: J. H. Sheets, Pilot Mountain, N. C.	30
Pleasant Grove: H. E. Johnson, Box 65, East Bend, N. C.	35
Rock House: W. R. Coins, Pilot Mountain, N. C.	50
Stoney Creek: E. F. Simmons, Rt. 1, Mt. Airy, N. C.	50
Stewarts Creek: R. W. Mosley, Rt. 1, Mt. Airy, N. C.	85
Sandy Ridge: A. M. Hawks, Rt. 5, Box 215, Mt. Airy, N. C.	55
Tom's Creek: L. L. Love, Pilot Mountainn. N. C.	80
Union: S. J. Jones, Ararat, N. C.	85
Volunteer: R. L. Nelson, Pilot Mountain, N. C.	80
Zion Hill: W. E. Thomas, 409 Givens St., Galax, Va.	35

DISTRIBUTION OF MINUTES TO SISTER ASSOCIATIONS

Mountain: Elder C. B. Kilby, Sparta, N. C.	20
Roaring River: Elder A. T. Whittington, North Wilkesboro, N. C.	10
Senter: W. W. Miller, Clifton, N. C.	15
Saint Claire's Bottom: Elder C. N. Tilson, Chilhowie, Va.	10
Washington: Elder Harmon Kiser, Cleveland, Va.	20
O. W. Sisk. Association Clerk. King, N. C.	120
Total	1200

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association. These facts are to be expressed only in the letters to the fall association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit

unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurreciton of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as near as he can, so as to convey his ideas.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.
13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

STATISTICAL TABLE

CHURCHES	MESSENGERS	Communion	Sun. of Meeting	Last Asso. Held	Ordained Mins.	Licentiates	Rec. by Baptism	Rec'd by Letter	Restored	Dis. by Letter	Excluded	Deceased	Membership	Contribution
Ararat (C. H.)	W. F. Rogers, J. E. Simmons, Otis Rogers	May	2	1949	..	..	..	..	..	1	..	1	24	$15.00
Boyle's Chapel	C. C. Boyles, Lem Holder, E. H. Taylor	May	1	1947	1	..	..	1	..	3	..	1	51	15.17
Chestnut Grove	Elder George Berrier, T. B. Thomas, Alex Edwards	Aug.	4	1946	1	..	1	..	..	..	..	2	77	7.50
Deep Creek	Coy Flippin, Jesse Key, Roby Murphy, alt.	Aug.	2	1943	..	..	..	..	..	..	..	..	24	16.00
Hogan's Creek	Carlton Fulk, Sid Fulk, Elak Fulk	Aug.	3	1953	..	..	3	..	..	..	..	..	8	10.00
Little Vine	S. R. Gillespie, J. D. White, Sandford Freeman	Aug.	2	1940	1	1	19	..	..	..	..	2	102	21.00
Liberty	Brady Pilson, John Pilson, Jule Marion	Sept.	1	1950	..	..	1	..	..	..	..	..	21	6.50
Mulberry	Elder Coy Hawks, G. W. White, O. B. Key	Aug.	1	1938	1	1	3	..	1	..	..	..	24	17.00
Mitchell's River	Elder Nelson Stewart, Fannie Southard, Obrey Coins	July	4	1937	1	..	..	..	..	..	1	2	17	6.00
Pilot M'tn.	Sam Frye, Jesse Collins, John Sheets	Aug.	1	1935	1	..	1	1	..	..	..	1	18	10.00
Pleasant Grove	H. E. Johnson, John Johnson, John Hutchins	June	3	1941	..	..	..	..	..	..	..	..	24	16.00
Rock House	W.R. Coins, Marie Durham, Will Inman	Sept.	2	1942	..	1	1	..	..	..	..	..	42	6.50
Stoney Creek	E. F. Simmons, E. L. Hunter, W. C. Hiatt	June	3	1952	..	..	..	..	..	..	..	1	46	18.00
Stewart's Creek	Elder J. R. Cruise, J. E. Jones, R. W. Mosley	Sept.	1	1936	3	1	..	..	..	..	1	..	68	25.00
Sandy Ridge	P. L. Hawks, Cleaver Hawks, Eldridge Hawks	Aug.	3	1948	..	..	6	..	..	..	..	..	55	12.00
Tom's Creek	Glenn Hunter, L. L. Love, Y. W. Simmons	June	2	1944	1	..	2	..	..	..	..	1	73	20.00
Union	T. M. Simpson, S. J. Badgett, O. B. Venable	July	4	1939	1	..	1	..	..	1	3	4	74	20.30
Volunteer	O. W. Sisk, Raymond Smith, R. L. Nelson	June	4	1951	..	..	5	1	..	..	..	2	74	21.25
Zion Hill	W. E. Thomas, W. P. Johnson, R. O. Thomas	July	3	1945	2	..	..	..	..	..	..	..	30	12.00
	Totals				13	4	43	3	1	5	5	17	853	275.22

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Minutes

— of the —

ONE HUNDRED AND TWENTY-SECOND

ANNUAL SESSION

— of the —

Fishers River

Primitive Baptist Association

— held with —

Pilot Mountain Church

Surry County, N. C.

Friday, Saturday and Sunday, July 9, 10, 11,

1954

1955 session to be held with the Mitchell's River Church on Friday, Saturday and Second Sunday in July, 1955.

— Officers —

ELDER F. P. STONE - Moderator .. Rt. 2, Dobson, N. C.

O. W. SISK - Clerk ..... King, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
ELON COLLEGE, NORTH CAROLINA

Proceedings

OF THE ONE HUNDRED AND TWENTY-SECOND SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION HELD WITH PILOT MOUNTAIN CHURCH, PILOT MOUNTAIN, NORTH CAROLINA IN SURRY COUNTY, JULY 9, 10, 11, 1954

FRIDAY MORNING:

Services were introduced with song and prayer by Elder S. E. Martin. Introductory Sermon was preached by Elder F. P. Stone, text, John 18:36.

After intermission, assembled in the church, and the work of the Association began with prayer by Elder Ed Douglas.

Then proceeded to business as follows:

1. Called for Association Letters from the different churches. They were read and received by move, second and vote, and the messengers seated.

2. Called on Elders Walter Evans and Ed Douglas to preach at the stand.

3. Elected F. P. Stone, Moderator and O. W. Sisk, clerk, by move, second and vote.

4. Called for correspondents from sister associations with response as follows:

(a) Senter: Elders G. D. Roten, visitor, Ed Douglas, Bro. C. G. Severt, Correspondents, and Felix Bare, visitor.

(b) Roaring River: Deacons W. C. Hall, Cor., J. F. Coffey, visitor.

(c) St. Clair's Bottom: Elder C. R. Dancy, Deacon Delmer Heath, Cor., and Bro. H. W. Compton and wife, visitors.

(d) Washington: Elders Hadley Edwards, L. E. Whitt and M. M. Edwards, Cor., Elders M. C. Miller, Lester Barker, Bros. Stafford Rasnick and Boyd Southard, and Elders S. S. Walker, J. T. Mabe, Bro. Hall Hankins and Sister Murry Hankins, visitors.

(e) Mountain: Elder C. C. Sawyer and M. J. Carr, Cor., and Elders Ed Douglas, Walter Evans, C. A. Lawson and wife, Reuben Hawks, vis.

(f) Mates Creek: Elder Wallace Chapman and wife, visitors.

(g) Oak Grove Church (Ind.): Elder Jack Martin, Deacons C. V. Martin, F. V. Covington and their wives, visitors.

5. By move, second and vote, That our Moderator make all temporary appointments and he did so as follows:

(a) Committee on arrangements: Elders James Hill, Jesse Collins, Bruce Thomas with Moderator and Clerk.

(b) Committee on Finance: Deacons R. L. Nelson and T. M. Simpson.

(c) Committee on Preaching: Brother E. H. Taylor, Deacon Raymond Smith, and Elder George Berrier to work with Moderator and deacons of this church.

(d) Committee to Distribute Minutes: Deacon W. R. Coins and Elder Coy Hawks.

6. Minute for the day read, and received by move, second and vote.

7. Adjourned to meet on Saturday morning at nine-thirty for Association work and at ten o'clock for preaching service.

SATURDAY MORNING, July 10, 1954.

Met pursuant to adjournment of yesterday, and services were introduced with song and prayer by Elder Ed Douglas.

8. Called roll of messengers from the different churches.

9. Called for correspondents and visitors from sister associations who were not present on yesterday and their names were added to Friday's list.

10. Called for work of Committee on Arrangements. Their recommendations were as follows.

(a) That the Circular Letter be printed in our Minutes.

(b) That our Moderator write the next Circular Letter.

(c) We recommend a correction in paragraph No. 2. of Circular Letter in 1950 Minute, it being an oversight of the Association. For we do not believe that any man under the Spirit's power preaches anything but the truth.

A note of explanation on above item. As I (your unworthy clerk) understand, there has been some criticism among some of the brethren in regard to the specific paragraph mentioned above. So I hope to clear this up, if the good Lord will bless me to that end.

There is more than one spirit, and if a man is overshadowed by the Holy and Divine Spirit of God, he cannot preach, or teach anything but the truth, and if he comes forth in the evil spirit or mind of man, he is apt to preach, or teach anything but the truth. For let God be true and every man a liar.

(d) That we give Moderator and Clerk Twenty-Five dollars ($25) each.

(e) That the Clerk have the same amount of minutes (1200) printed and distributed as usual.

(f) That our next Association be held with Mitchell's River Church in Surry County on Friday, Saturday and second Sunday in July, 1955. For your information, here are the directions: Come to Dobson, county seat of Surry County, travel west from Dobson to Capps Mill Road, turn right on this dirt road, travel until you get to Capp's old mill, then turn right on black top road which leads to church.

11. That we call for report of correspondents to sister associations. They reported as follows:

(a) Mountain: Good report, were seated and had a good association.

(b) Roaring River: Good report, were seated and had a wonderful association.

(c) Senter: Good report, were seated and had good association.

(d) St. Clair's Bottom: Good report, seated with them and had a wonderful association.

(e) Washington: Good report, were seated, with kind hospitality, and had a wonderful association.

12. By move and second that these recommendations be adopted and printed in our Minutes and the reports received. All carried by vote and the brethren were excused.

13. By move, second and vote, that we take up correspondence with Mates Creek Association by minutes and by correspondents when convenient.

14. Called for correspondents to visit sister associations with response as follows:

(a) Mountain: Elders Bruce Thomas and George Berrier. To be held with Zion Church, 5 miles east of Sparta, N. C., on September 3, 4, 5, 1954.

(b) Roaring River: Elders Coy Hawks and Mat Edwards. To be held with Double Creek Church, Absher, N. C., on Sept. 24, 25, 26, 1954.

(c) Center: Elders Bruce Thomas and Gray Faulk. To be held with Pond Mountain Church on September 10, 11, 12, 1954. Church located

17 miles north of West Jefferson.

(d) St. Clair's Bottom: Deacon W. R. Coins and Elder George Berrier. To be held with St. Clair's Bottom Church, September 17, 18, 19, 1954.

(e) Washington: Elders Coy Hawks, Mat Edwards, F. P. Stone and Jesse Williams. To be held with Sulphur Springs Church, September 10, 11, 12, 1954.

(f) Mates Creek: Deacon W. R. Coins and Elder Mat Edwards. To be held with Samaria Church, Ransom, Ky.

15. Called for report of Finance Committee and they reported as follows: Received from churches, $249.90. Their report received by move, second and vote and brethren excused.

16. By move, second and vote, that we recognize the following churches who have withdrawn from the disorder of New River to wit.: Pine View, Pine Grove, Grassy Creek, Stonewall, Floyd, Conner's Grove and New Hope—with a clear understanding that it must be entirely satisfactory and agreeable with our corresponding associations, and if they are not satisfied and willing to correspond with the above churches, then and there, this becomes null and void.

17. By motion: A move, second and vote, that each church take up the matter in regard to our Histories and turn over to our Moderator any funds solicited for same to help him bear the heavy expense that he paid in advance for settlement to the printer.

18. Passed a resolution for a note of thanks to the God of all grace, mercy and truth, and His wonderful and multiplied blessings toward us during our wonderful association, and to the brethren, sisters and friends for their loyal support and good behavior, and for caring for the Association in a very pleasant and cooperatve manner.

19. Note of thanks to Mr. Smith for the grove and lot. It was highly appreciated, and the Association wishes to extend to you their heartfelt thanks for your fine cooperation and kindness.

Also we wish to extend our heartfelt thanks to McCormick Bros. for furnishing the material for seats. We assure you that your kindness toward us was highly appreciated.

20. By move, second and vote, that the minutes of today be received and become a work of the Body, and signed by the Moderator and Clerk.

Signed by

F. P. STONE, Moderator

O. W. SISK, Clerk

The Association was closed in order with song and prayer by Elder F. P. Stone.

21. NOTE (by your unworthy clerk). Dear Brethren and Sisters of the grand old Fisher's River Association: When your minutes come in, I would like to see every member get one and read and study it, for I am sure you will benefit by so doing. Don't carry it home and lay it up just for a keepsake; but study and meditate on Old Baptist discipline and doctrine. It will be of more importance to us all as one family and save a lot of embarrassment and confusion among us.

O. W. SISK, Clerk

ORDER OF PREACHING

Friday Morning, July 9:

Elder F. P. Stone, text used, St. John 18:36.

Friday Afternoon:

Elder Walter Evans, failed to get text.
Elder Ed Douglas, failed to get text.

Saturday Morning, July 10:

Elder Jim Beasley, no special text.
Elder C. C. Sawyers, no special text.
Elder Sam Adkins, "And he cried unto the Lord."
Elder Fletcher Beasley, no special text.
Elder G. D. Roten,"The election and foreknowledge of God"

Saturday Afternoon:

Elder Wallace Chapman, "They that are whole need not a physician."
Elder Hadley Edwards, "It's a faithful saying."
Elder Walter Evans, "If ye then be risen with Christ."

Sunday Morning, July 11:

Elder M. M. Edwards, "All men have not faith."
Elder C. R. Dancy, Song of Solomon 1:3.
Elder S. E. Martin, Romans 8:30.

Sunday Afternoon:

Elder Lester Barker, Hebrews 2:16.
Elder Ed Davis, Titus 2:11.

CIRCULAR LETTER

In order that you may get a better understanding of the Annual, or the Circular Letter, I thought it best for me to try, in my feeble way, to explain to you, Dear Brethren, just how I got along in my first attempt; to write. All previous Circular Letters had been written by the dear old Fathers in Israel, men of God, who are well established in the faith, and it was my desire to write something that would be interesting to you dear people of God. So, all I could think of was to read and study the Circular Letters in our Minutes and look up the Scripture in regard to same, and thereby I would be enabled to write something worth while and entertaining to your minds. "But behold," I got defeated, for every time I started to write, I had forgotten all I had read, and my mind was as an empty blank.

After several attempts, and nothing I had written sounded right to me, and of course, I just knew that it would not be worthy for you all to read—so, in my meditations, this Scripture came to my mind: "Take no thought what you shall say for it will be given you in the selfsame hour." Now, what I have written for your consideration are only the things that came to my mind from time to time in the last few days before the Association.

Dear Brethren and Sisters:

To all who may compose this the One Hundred Twenty-Second

Session of the Fisher's River Primitive Baptist Association:

As I was appointed to write the Circular Letter for this Session of the grand old Association, and it being my first attempt, I will endeavor to do the best I can, realizing inability, but hoping and trusting in an all-wise, all-powerful, and merciful God to guide and direct my poor feeble mind in a way that I might write something edifying and consoling to God's dear believing children and upbuilding to the grand cause here in the world. Realizing that His kingdom is not of this world, but is set up in the hearts of His people, therefore cannot be moved, because He said I will tear down and break to pieces all other kingdoms (man's kingdoms) and set up a kingdom that will stand forever. Now, I hope, by the grace of God, to write something of interest to you all, and to do this, I realize that it must be by His divine guidance. I feel too little and unworthy to undertake a task like this, but I trust and hope that you dear brethren, will continue on as you have in the past, to overlook my imperfections and short comings here in a land of so much trouble, sin and sorrow. Now, if I be one in your midst, I feel to be the least of all, hoping and trusting that a little child will guide me along this troublesome pathway, as I so journey, as a poor pilgrim here below.

Brethren, I do believe, at this time, that I can say of a truth, that it is by the sweet reigning grace of our Lord and Master that I am what I am.

Is there not a cause? Why, certainly there is a Cause, but I just cannot believe that we are justifiable in the cause, by which so much trouble and confusion has entered into, and among Old Baptists, God's people, the believers in the Lord and Savior Jesus Christ.

I believe there is a remedy for this Cause, if we are what we confess to be. Are we willing to confess our faults, one to another? Do we esteem our brother better than ourselves? Are we letting brotherly love continue? Are we looking over one another for good and not for evil? Are we letting our lights shine in the way we are supposed to? Let us think on these things and strive with all that is in us to do these things, for somebody was commanded to do them, or at least it says you should, and who was it spoken to?

Why, yes, it must be a believer—the ones whom God's love has been shed abroad in their hearts, been drawn together in one bundle of love. I just believe we (and that includes me) should strive to do these things and by so doing, we would have more peace, love and union in our midst rather than so much trouble and confusion. I must confess to you that I do many things I should not and leave off many things I should do, but if not deceived, I have a great desire in my poor heart to live peaceably with all men and especially with the Household of Faith. "I want to live a Christian here; I want to die rejoicing; I want to know my Savior is near, when soul and body is parting." I also want to live and act in a way that I can visit God's people in all parts of His Moral Vineyard in peace, love and fellowship, one with another, singing the songs of Zion and worshipping God with them in spirit and in truth, because that is the only way you can worship the Lord, for He said: "He (God) seeketh such to worship Him as do worship Him in spirit and in truth."

All good and perfect gifts cometh from the heavenly Father, therefore, if a poor unworthy sinner like me, does anything for the good of the grand cause here in this low ground of sin and sorrow, he must

have that divine guidance that only God can give.

Now, dear children of God, if we are what we have confessed to be from time to time, have been called out of nature's darkness into His marvelous light, killed to sin, and to the lusts of the world, then how can we live any longer therein? I believe it says for somebody to keep themselves unspotted from the world, and this is none other than a true believer, the ones who have been turned about, born again, Primitive Baptist, if you please. Now, do not misunderstand me in regard to Primitive Baptist. Primitive means first, so John the Baptist must have been a primitive, and he was not the Light, but was sent to bear witness of that Light, and I just believe that was the beginning of the Old Baptist faith and doctrine.

Dear Brethren and Sisters, this is a hard job to do, but I believe there are a few Old Baptists trying to do this, although they are confronted by great temptations, but it speaks of a remnant that shall be saved here in this life.

Oh, what a shame it is to the grand cause for our people (Old Baptists) to engage in things, and live and conduct themselves in a way, whereby you cannot see the evidence of a separate people. I believe there is a scripture somewhere that reads like this: "Come ye out from among them and be ye a separate people, saith your God." Now, this is not written to the whole Adam race, but to a certain band of people, the believers in Christ Jesus the Lord, those who have been turned about, born again, killed to the world and the sins thereof. You cannot serve both God and mammon, so therefore, Dear Children of the Heavenly King, let us take heed unto ourselves and unto the doctrine, and lay aside the things that so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith, being willing to suffer and forebear one with another. Why run just to be running? Why do we try to cram down the throats of God's people the imaginations of our own make-up minds and not the revealed things? There is a big difference in an imagination and a revelation. Try the Spirits to see whether they be of God, and then, Jesus said, "Prove me and see if I don't pour thee out a blessing. Brethren and Sisters, I feel too poor, too little and too unworthy to even mention these things, but as I said in the beginning, I don't know anything else to write about, except the things that bear on my mind. If I am not badly deceived, I desire peace among God's children (whether I be one or not), and I cannot help believing anything else—that if we try hard enough we can have peace in our midst. When these differences of opinion, troubles, and confusion come up between our brethren and sisters, if we could only suffer it to be so, as to give and take, spend and be spent for this grand cause (salvation by the grace of God), it would stop a lot of this dividing asunder of God's people here in this low ground of so much sin and sorrow. Brethren, I love peace, and I love the grand old Church, if not deceived, better than anything else here in this world, and I have a cause for it—sure there is a cause. So, now I must not go any further along without telling the cause, if the good Lord will bless me to that end. Yes, oh what a grand cause. Jesus, I hope, spoke this peace to my poor troubled breast, and I can say that man never spake like this man.

One day in the month of June, when the sun was shining bright, my sins rolled up before me like a mountain, and there was enough of them to sink the whole earth seemingly to this poor sinner. I tried to think about what a good boy I had been, but not so with the Lord, for

I was now a different boy, one of the worst sinners that ever lived here in this world of sin and sorrow. Yes, I had sinned enough to sink the earth, because it began to sink from under my feet, and I was going down. Yes, sinking down beneath God's righteous frown, into everlasting woe and misery, with no one to help. Yes, without God, or any hope of everlasting life! Oh, how I was begging Him for mercy on a poor sinner like I felt to be, going down in an awful dark pit. Bless God's sweet and good name, for He heard my cries and spoke peace to my poor troubled soul, raised me up out of that horrible pit, put a new song in my mouth, even praise to His holy and grand name. Yes, I was encircled by one of the most beautiful lights my eyes had ever beheld, and it was in a complete circle—no end to it. No, dear child of God, there is no end to God's love, for to know God, is love; yes, everlasting love, peace on earth and goodwill toward men. And Jesus said, "My peace I bring unto you and my peace I leave with you." No wonder we love this peace, and no wonder why sometimes we want to sing "how sweet the name of Jesus sounds, in a believer's ear." Yes, He said, "I have loved thee with an everlasting love, and with loving kindness have I drawn thee." Now, dear brethren, let us all strive for this love, peace and union in our midst. He did not promise us free sailing here in this life, on flowery beds of ease, for He said, "In this life you shall have troubles, trials and tribulations, but in Me, peace." Now we hope to understand that all good and perfect gifts come down from our heavenly Father, and this spiritual life is made manifest to His Children by His Son Jesus Christ, being born of the Holy Spirit, and given a hope of heaven and immortal glory. Yes, He said, "I am the Way, I am the Life, and the Truth and except by me, there is no Savior." Jesus said, "I, in you; you in me; I, in the Father; and the Father in Me." So, it must be by a spiritual birth that we receive this life, for He said that which is born of the flesh is flesh, and that which is born of the Spirit, is Spirit; for it is, as the wind that bloweth, and you can hear the sound thereof, but canst tell from whence it cometh or whither it goeth, so, is everyone born of the Spirit. Life always precedes action and except ye have this life, you cannot even as much as see the kingdom of heaven.

Then, salvation of poor sinners must be of the Lord. So, if God has worked His salvation into a poor sinner's heart, then He must work it out, for He said, "Work out your own salvation (God's salvation planted within you) with fear and trembling, for it is God that worketh in you both the will and the do of His own good pleasure. Oh, how helpless poor man is in regard to this salvation, yet some are guessing about it, just like they did when Jesus Christ was here on earth, but thank God there was somebody on earth at that time that did know who He was, and he did not have to guess who He was.

Now, I believe this man was a blessed character, for Jesus told him, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven . . . and upon this rock, I build my Church and the gates of hell shall not prevail against it." Oh, what we profess to be and hope that we have been cleansed by His precious blood, then pray tell me, why we don't try keep ourselves clean and our places of worship (churches) clean and garnished, instead of sweeping a little here, and a little there, until it gets polluted in germs, and makes Old Baptists sick all over the country. You know Old Baptists being one family, it is very easy for an epidemic to break out from these unclean things, and cause a lot of uncalled for

trouble among the dear children of God. Oh, what manner of men ought we to be, to be called the sons of God. Yes, to be born into God's family, and become an heir in his dear kingdom—and a joint heir with Jesus Christ. A chosen people, if you please, for He said, "You have not chosen me, but I have chosen you—chosen in Christ Jesus, the Lord before the world began, as this scripture reads, who has saved and called us, not according to what good things we have done, but according to his own purpose, grace—which was given us in Christ Jesus before the world began.

Jesus said, "I am the true Vine and you are the branches, he that abideth in me, and I in him, the same bringeth for good fruit, for without me (Jesus) you can do nothing."

Dear Brethren and Sisters, right now I would like to praise His holy and matchless name, but find myself so helpless, so little, and so unworthy to speak of these good things, but bless the Lord, Oh, my soul, I want to prase Him while I live; I want to praise Him when I come to die; and I hope to praise Him around that beautiful throne on high, with all the redeemed family of God, where suffering, sorrow, pain and death are felt and feared no more.

Now, in my closing remarks, let me say this, Jesus said, "If you love me, keep my commandments, and one of the commandments was this: Love one another as I have loved you."

I guess I have written too much but I hope you can overlook my weakness. Remember me in your prayers when you can feel little enough to do so—a poor sinner saved by grace if saved at all.

Farewell in love and hope of eternal life.

O. W. SISK, Clerk

CHURCHES AND THEIR PASTORS

Ararat—James F. Hill
Boyles Chapel—James F. Hill
Chestnut Grove—George Berrier, H. B. Thomas
Deep Creek—L. J. Martin
Hogan's Creek—L. J. Martin, F. P. Stone, Jesse Collins
Little Vine—J. M. Edwards
Liberty—S. E. Martin
Mulberry—F. P. Stone, J. M. Edwards, Coy Hawks
Mitchel's River—Nelson Stewart, D. E. Wood
Pilot Mountain—Fletcher Beasley, Jesse Collins
Pleasant Grove—A. T. Whittington, pro tem
Rock House—M. H. Vaden, Fletcher Beasley
Stoney Creek—F. P. Stone, J. G. Fulk
Sandy Ridge—George Berrier, Coy Hawks
Tom's Creek—F. P. Stone, R. L. Rogers
Union—J. W. Creed, Eddy Martin
Volunteer—Sam Adkins
Zion Hill—H. B. Thomas, D. E. Wood

FINANCIAL REPORT

Received from churches	$249.90	
Balance in clerk's hand	197.27	
Total	$447.17	$447.17
Gave to Moderator	$25.00	
Gave to Clerk	25.00	
Gave to visiting elders	70.00	
Paid for printing and mailing minutes	60.00	
Balance in clerk's hand	267.17	
Total	$447.17	$447.17

ORDAINED MINISTERS

George Berrier, Rt. 5, Mount Airy, North Carolina.
J. W. Creed, Rt. 1, Ararat, North Carolina.
Jesse Collins, Pilot Mountain, North Carolina.
J. M. Edwards, Rt. 1, Dobson, North Carolina.
J. G. Fulk, Rt. 4, Mount Airy, North Carolina.
James F. Hill, Rt. 1, King, N. C.
Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
Will Inman, Pilot Mountain, N. C.
Coy Sikes, Rt. 3, Mount Airy, N. C.
Nelson Stewart, Mountain Park, N. C.
F. P. Stone, Rt. 2, Dobson, North Carolina.
H. B. Thomas, 125 East View St., Galax, Virginia.
J. L. Williams, Rt. 6, Winston-Salem, N. C.
D. E. Wood, Rt. 3, Mount Airy, North Carolina.

LICENTIATES

J. S. Key, Rt. 1, Carthage, North Carolina.

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C.	35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C.	50
Chestnut Grove—J. P. Lyons, Nathalie, Va.	75
Deep Creek (H. S.)—Mrs. Eunice Key, Siloam, N. C.	40
Hogan's Creek—Carlton Fulk, Siloam, N. C.	20
Little Vine—S. R. Gillespie, Dobson, N. C.	85
Liberty—J. E. Poindexter, Rt. 2, Dobson, N. C.	20
Mulberry—George White, Rt. 1, Elkin, N. C.	25
Mitchel's River—Mrs. Fannie Southard, Rt. 1, Dobson, N. C.	25
Pilot Mountain—J. H. Sheets, Pilot Mountain, N. C.	30
Pleasant Grove—J. E. Johnson, Box 65, East Bend, N. C.	30
Rock House—W. R. Coins, Westfield, N. C.	45
Stoney Creek—Elbert Hunter, Rt. 1, Mount Airy, N. C.	50
Stewart's Creek—R. W. Moseley, Rt. 1, Mount Airy, N. C.	75
Sandy Ridge—A. M. Hawks, Rt. 5, Box 215, Mt. Airy, N. C.	50
Tom's Creek—L. L. Love, Pilot Mountain, N. C.	80
Union—O. B. Venable, Rt. 1, Mount Airy, N. C.	85
Volunteer—R. L. Nelson, Pilot Mountain, N. C.	75
Zion Hill—W. P. Johnson, Rt. 3, Mount Airy, N. C.	35
Total	930

DISTRIBUTION OF MINUTES TO SISTER ASSOCIATIONS

Mountain: Elder C. B. Kilby, Sparta, N. C. 20
Roaring River: Elder A. T. Whittington, North Wilkesboro, N. C. .. 10
Senter: W. W. Miller, Clifton, N. C. 15
St. Clair's Bottom: Elders C. N. Tilson, Chilhowie, Va. 10
Washington: Elder Harmon Kiser, Cleveland, Va. 25
Mates Creek: Stearl Hatfield, McCarr, Ky. 20
Total 1030
O. W. Sisk, Association Clerk 170
Total 1200

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and

the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.
13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.
2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association. These facts are to be expressed only in the letters to the fall association.
3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.
4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS	Communion mon.	Sun. of Meeting	Last Asso. held	Ordained Minis.	Licentiates	Rec'd by Baptism	Rec'd by Letter	Restored to Fel.	Dism'd by letter	Excluded	Deceased	Total Membership	Contribution
Stuarts Creek ...	Not represented													
Mitchel's River*	Eld. N. Stewart, Sisters F. Watson, and F. Southard	July	4	1937	1	..	..	..	..	2	..	2	15	$11.25
Mulberry	Eld. Coy Hawks, G. W. White, O. B. Key.....	Aug.	1	1938	1	1	..	..	..	..	..	..	24	9.00
Union	T. M. Simpson, M. C. Gardner, Ellis Whitaker	July	4	1939	1	..	..	..	..	..	2	1	71	25.00
Little Vine	J. D. White, S. R. Gillespie, Walter Nichols	Aug.	2	1940	3	..	..	..	..	..	2	..	100	15.70
Pleasant Grove ..	H. E. Johnson, John Hutchens, William Johnson ...	June	3	1941	..	..	..	..	..	..	..	..	24	10.00
Rock House	W. R. Coins, J. H. Keaton, C. L. Slawter	Sept.	2	1942	1	..	2	..	..	..	2	1	40	9.50
Deep Creek	Coy Flippin, George Murphy, Jesse Key	Aug.	2	1943	..	..	..	..	..	..	..	..	24	17.00
Tom's Creek	Glenn Hunter, Y. W. Simmons, L. L. Love	June	2	1944	1	..	4	..	..	..	..	..	77	18.45
Zion Hill	W. E. Thomas, W. P. Johnson, Arthur Combs	July	3	1945	2	..	..	..	..	..	..	..	30	11.00
Chestnut Grove .	Eld. G. Berrier, Eld. T. B. Thomas, Alex Edwards....	Aug.	1	1946	1	..	1	..	..	..	..	3	75	8.00
Boyles Chapel ...	C. C. Boyles, Lem Holder, Eld. James Hill	May	1	1947	1	..	6	..	..	1	..	3	53	14.00
Sandy Ridge	P. L. Hawks, Eldridge Hawks, Taylor Easter	Aug.	3	1948	..	..	2	..	..	..	..	..	57	12.00
Ararat	J. E. Simmons, W. F. Rogers, Sis. Mattie Burge ...	May	2	1949	..	..	1	1	..	..	..	1	24	15.00
Liberty	Willie Hutchins, Malroy Crissman, John Pilson	Sept.	1	1950	..	..	..	..	..	..	..	..	21	6.00
Volunteer	W. L. Fulk, R. L. Nelson, Raymond Smith	June	4	1951	..	..	..	..	..	..	2	1	71	22.00
Stoney Creek ...	E. F. Simmons, Elbert Hunter, W. C. Hiatt	June	3	1952	1	..	..	1	..	..	..	..	47	17.50
Hogans Creek ...	Carlton Fulk, Sid Fulk, Elah Fulk	Aug.	3	1953	..	..	6	..	..	..	..	1	13	10.00
Pilot Mountain ..	Marvin Pruitt, Eld. Jesse Collins, Walter Griffin ...	Aug.	1	1954	1	..	4	..	..	..	1	1	18	18.50
	Totals				14	1	26	2	..	3	9	14	784	$249.90

*Next Association.

206.
MP66

Minutes

— of the —

ONE HUNDRED TWENTY-THIRD
ANNUAL SESSION

— of the —

Fishers River

Primitive Baptist Association

— held with —

MITCHELL'S RIVER CHURCH
Surry County, North Carolina
Friday, Saturday and Sunday, July 8, 9, 10,

1955

1956 session to be held with the church at Mulberry on Friday,Saturday and Second Sunday in July, 1956.

— Officers —

ELDER F. P. STONE - Moderator, Rt. 2, Dobson, N. C.
O. W. SISK - Clerk, ... King, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE
ELON COLLEGE, NORTH CAROLINA

Proceedings

OF THE ONE HUNDRED TWENTY-THIRD SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT MITCHELL'S RIVER IN SURRY CO., NORTH CAROLINA, JULY 8, 9, 10, 1955.

FRIDAY MORNING, July 8, 1955

Services were introduced with song and prayer by Elder C. N. Tilson from St. Clairs Bottom Association. Introductory Sermon was preached by Elder Will Inman, text Rom. 13:1.

After intermission assembled in Church, and the work of the Association began with song and prayer by Elder James Hill. Then proceeded to business as follows:

1. Called for Association letters from the different churches. They were read and messengers seated by move, second and vote.

2. Elected Elder F. P. Stone, Moderator, O. W. Sisk, Clerk.

3. Called on Brother C. A. Lawson, Elder Ray Rotenizer, and Elder Harry Bowman to preach at the stand.

4. Called for correspondents from sister Associations with response as follows:

A. Senter: Brethren Tom Severt, and B. O. Dolinger, correspondents, and Elders G. D. Roten, Edd Davis and Kelly Severt, visitors.

B. Roaring River: Brethren J. T. Choate, and W. C. Hall, correspondents, and Brother Troy Miller, visitor.

C. St. Clair's Bottom: Elder C. N. Tilson and Brother Wiley Greer, correspondents, Brethren Delmer and Vernie Heath, visitors.

D. Washington: Elders J. T. Mabe, M. M. Edwards, Harmon Kiser, and S. S. Walker, correspondents, Elder Lester Barker, visitor.

E. Mountain: Elders Leo V. Bagley and Walter Evans, correspondents Elders Edd Douglas, C. B. Kilby and wife, and Bro. M. J. Carr, visitor.

F. Mates Creek: Elder Frank Wheeler, correspondent, and Brother Lum Dodson and wife, visitors.

Liberty Hill Church (Independent): Elder J. F. Goad, visitor.
H. Wade Island Church (Independent): Elder J. D. Spense, visitor.
I. Locust Grove Church (Independent): Elder Harry Bowman. visitor.
J. Pine Grove Church (Independent): Elder Ray Rotenizer, visitor.
K. Oak Grove Church (Independent): Elder Jack Martin, visitor.

5. Called for visitors, and they were added to previous list of correspondents.

6. By move, second, and vote to seat all correspondents and they were received with a hearty welcome.

7. By move, second that the Committee on Arrangements be nominated and elected by a private ballot. Nominees were Elders James Hill, George Berrier, H. B. Thomas, Jesse Collins, J. L. Williams, and Brother Curtis Harbour. Elder Mat Edwards, and Brother Coy Flippin were appoinnted to hold the election and Elders James Hill, Jess Collins and H. B. Thomas were elected.

8. By move and second that our Moderator appoint all other regular Committees.

A. Committee on Preaching: Coy Flippin, Dillard White, to serve with the Moderators of this church.

B. Committee on Finance: E. C. Harbour and H. E. Johnson. Bro. Johnson not being there on Saturday, Brother Raymond Smith was appointed in his place.

C. Committee on Distribution of Minutes: Brethren Ernest Simmons, and T. M. Simpson.

9. The Committee on Grievances were suggested by Elders F. P. Stone, James Hill, and O. W. Sisk, and approved by the Association as follows: Elders Frank Wheeler, From Mates Creek, Walter Evans from Mountain, G. D. Roten from Senter, C. N. Tilson from St. Clair's Bottom, and W. C. Hall from Roaring River. As Brother Hall could not be present with the Committee, Elder Roten suggested Brother Troy Miller from the same Association.

10. Minutes of the day read and received by move, second and vote.

11. Adjourned to meet Saturday morning at 9:30 for Association work, and 10 o'clock for Preaching service. Dismissed by Elder G. D. Roten.

SATURDAY MORNING, July 9, 1955.

Met pursuant to adjournment of yesterday and service was introduced by Elder Edd Davis from Senter Association.

12. Called roll of messengers from the different churches.

13. Called for correspondents and visitors who were not here yesterday and their names were added to Friday's list.

14. Called for report of Committee on Arrangements, and they made the following recommendations:

A. That the Circular Letter presented by Elder F. P. Stone, and written by William Moran in 1869, be printed in our Minutes.

B. That we pay our Moderator and Clerk the same as last year, $25.00 each.

C. That the Clerk have 1200 copies of the Minutes printed and distributed as usual.

D. That Elder James Hill write the next Circular Letter.

E. That our next session of the Association be held with the church at Mulberry, Surry County, N. C., beginning on Friday before the second Sunady in July, 1956, which will be 6, 7, 8, of July, 1956 This church is located about ten miles west of Dobson, North Carolina.

F. Recommendations were received by move, second and vote.

NOTE: The question in regard to Stuart's Creek Church was discussed by the Committee, but they decided that the decision of the grievance Committee might have some bearing on the subject, so it was left open until after the report of the Grievance Committee was turned in.

15. Called for the report of the Grievance Committee, and they failed to make any report on the matter put before them, because they did not have the authority from their home churches. So this matter was left open until further notice, but the Association agreed by move, second and vote to abide by their decision.

16. By move, second and vote, that one representative from each faction of the aggrieved parties meet with the Committee, and Elder F. P. Stone and Elder James Hill were appointed to serve with them, to give any information that they might need, and it was also mentioned

by someone in the Association, that this Committee make their decision in writing, and sign their names to it, which would have been very essential in a matter like this.

(Note of explanation).

The purpose of this Committee was to decide on the following subject:

A. On July 31, 1954, 28 members of Stuart's Creek Church, who had signed their names on a sheet of paper, claiming to withdraw from the disorder of this Church. Three of these members went to Tom's Creek and twenty to Stoney Creek Church, which makes twenty-three in all. out of the twenty-eight names. These members were taken into these churches by an act passed in the Association at State Road in July, 1934, which you will find in Saturday's proceeding, Item No. 11.

B. Did we, (Tom's Creek and Stoney Creek) have a right to receive them, or did we not?

C. Was it illegal to receive them before the Association had taken action?

D. If it was illegal, then what must be done to take care of these loyal members?

17. Called for report from our correspondents who visited sister Associations, and they reported as follows:

A. Senter: Good report, were seated and had a good Association.

B. Roaring River: Same report as above.

C. St. Clair's Bottom: Same report as above.

D. Washington: Same report as above.

E. Mountain: Same report as above.

F. Mates Creek: Same report as above.

Reports received by move and second, and those who did not attend were excused.

18. Appointed correpondents to visit sister Associations as follows:

A. Mountain: Brother W. W. Pruitt and Elder George Berrier.

B. Roaring River: Elders Coy Hawks, Coy Sikes, and George Berrier.

C. St. Clair's Bottom: Elders Will Inman, J. F. Hill, and Brother W. W. Pruitt.

D. Senter: Elder Coy Hawks.

E. Washington: Elders Coy Sikes and Mat Edwards.

F. Mates Creek: Elders H. B. Thomas and Mat Edwards.

19. Called for report of Finance Committee: They reported, received from churches $272.45, and were discharged by move and second.

20. Minutes read and received by move, second and vote, and thus became the work of the body.

Signed by Elder F. P. Stone, Moderator, and O. W. Sisk, Clerk.

Dismissed by Elder Lester Barker from Washington Association.

21. As the Association, before it rose, did not mention anything about a Resolution of Thanks, therefore as I feel it should be done, I will therefore proceed as best I can, feeling my weakness and inability, but hoping it will be pleasing in the sight of Almighty God to give me a thankful heart.

Great and eternal God, we want to thank you for the many blessings thou hast bestowed on the grand old Fisher's River Association from its earliest dawn down to the present moment of time. We thank thee, O Father of love, and God of mercy, that thou hast been our Shield and Hiding Place in the time of all our storms of trouble, and many heart-aches, and a great Rock in a weary land, and may it be pleasing to thee, to ever keep us as the apple of thine eye, if it can be thy will, O God, continue to guide us in the way of peace, love and union, and that everything that we undertake to do regarding thy kingdom be done

in decency and in order, and as thus saith the Lord.

We also wish to thank the members of the Mitchell's River Chuhch, and all who lent a helping hand in taking care of the Association, and to the congregation for their good behavior and kind attention to our visiting Elders who spoke in our midst.

POSTSCRIPT: After the Association work was over, and the business transactions closed, Elder G. D. Roten (one of the Committee) said he had talked with some of the other Committee elects that were on the grounds Sunday morning, and they had decided to make this suggestion, and hoped that all parties could agree in order to save them the trip back down here.

The suggestion was this: He thought that the act of these two churches in taking these members should stand according to the act passed by the Association in 1934, and for the Association to repeal this act at their next session in 1956, because it destroyed the sovereignty of the churches.

Now dear brethren and sisters, why not consider this a give-and-take proposition and all go on together as one body, forgiving one another for the hurtful things that have been said among all parties concerned and repeal this act which was wrong when passed, and is still wrong. It served well for what it was intended for, but the good brethren, that passed the act surely did not realize that it destroyed the sovereignty of our churches.

Brethren and sisters of Fisher's River Association I, as your poor, little and unworthy Clerk, am not able to give you good people advice, but as for me, if you can put up with a poor worm of the dust as I feel to be and can look over my mistakes, I hope and trust that the good Lord will help me to look over and forgive the parties that have persecuted and poked the finger of scorn at me when I was standing for the things that I thought were right, and still believe that what I stood for in this matter was right according to the Bible, and the sovereignty of the churches. We all make mistakes so let us watch as well as pray, for by so doing, we can keep these trouble makers out of the way which is the good old way. Let brotherly love continue. Why was that spoken? And to whom was it spoken? I believe that there was someone trying to hinder it, at the time it was spoken, and I believe it is still going on in this day.

So farewell in love, I hope.

By one who loves peace. Your unworthy Clerk.

—O. W. SISK, Clerk

FINANCIAL REPORT

Balance brought forward in bank	$194.17	
Paid out of Treasury for histories	73.00	
Received from churches	272.95	
Total	$540.12	$540.12
Paid the Moderator	$25.00	
Paid the Clerk	25.00	
Gave to visiting Elders	75.00	
Paid for printing	60.00	
Tied up in histories	73.00	
Balance in bank	282.12	
Total	$540.12	$540.12

ORDER OF PREACHING

Friday Morning:

Elder Will Inman, text John 18:36.

Friday Afternoon:

Brother C. A. Lawson, failed to get text.
Elder Ray Rotenizer, failed to get text.
Elder Harry Bowman, failed to get text.

Saturday Morning:

Elder Harmon Kiser, no special text.
Elder H. M. Willard, no special text.
Elder C. N. Tilson, Isa. 53:1.

Saturday Afternoon:

Elder Walter Evans, Titus 12 In hope of eternal life, etc.
Elder Leo V. Bagley, 1 John 9-12, 2 John 1:4, 5.
Elder Robert Rogers, John 15:5.
Elder Millard Vaden, John 18:36.

Sunday Morning:

Elder Sam Adkins, introduced service with song & prayer.
Elder G. D. Roten, My people shall be a willing people etc.
Elder M. M. Edwards, no special text.
Elder Lester Barker, Gal. 2:16.

Sunday Afternoon:

Elder Bell Tucker, Eph. 2:3.
Elder Edd Davis, Isa 45:16.

CIRCULAR LETTER

As I was appointed to prepare the Circular Letter for the 123rd Annual Session of our Association, I am substituting one written by Elder William Moran and approved by the Association at Cody's Creek 1869. He was the father of Elder Alexander Moran and both were messengers from Tom's Creek Church that session. —F. P. Stone

Dear Brethren and Sisters that compose the Fisher's River District Primitive Baptist Association, together with those with whom she corresponds. Dear Brethren, as I was appointed by the Association to present you with a Circular Letter to be annexed to our Minutes, if approved by the Association, I procced as follows: And call your attention to the 13th chapter and 14th verse left on record by the prophet Hosea, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be be thy plague; O grave I will by thy destruction: repentance shall be hid from mine eyes." For which, dear brethren and sisters, if God will, we will try to give some reasons of the subject before us being introduced. First, we understand that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect thereby, furnished unto all good works. Then we find the prophet here according to divine writ, that he was under the immediate influence of the Holy Spirit when he expressed

the language of the subject under consideration, having reference no doubt to the great Deity, when he said I will ransom them from the power of the grave, for his work was before him, and his reward was with him. Then we find that he made man, he made of the dust, and he had no life nor action until he breathed the breath of life into him, and then he became a living soul. The body we find was to return to the grave—its mother, dust; but the soul—the Spirit was not to dwell there. We furthermore find that he placed the man in the garden of Eden, and showed him the trees therein and told him that he should have access to all the trees except the one in the midst, which was so called the tree of knowledge, for which if he partook, he should die; but through the subtility of the serpent he partook and disobeyed the righteous law of his God, and the penalty thereof was death; but will redeem them, saith the eternal council, notwithstanding our earthly head transgressed the law of the great Deity, and all the family fell in ruin. Yea, fell victims to death, to blindness and to the power of the grave. Yet, the great Deity in his divine arrangement has prepared a remedy for his bride because he loved her. Yet this chosen race, before faith came, was kept under the law, shut up to the faith that should afterwards be revealed, and could not see, hear, understand, taste nor feel the riches of the kingdom of grace until God, through his Son, was manifested unto them. Then they could express the language of the man of God, and say, "Draw nigh unto me, and I will tell you what great things the Lord has done for my soul, whereof I am glad; then the ransomed of the Lord shall return and come home to Zion with songs and everlasting crowns upon their heads, and sorrowing and sighing shall flee away."

Then dear brethren, if we are the people that is here described, though we have many doubts and fears, temptations and afflictions, yet, could we adopt the language of the apostle and say as he said, "That I reckon that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us." Then, if so, our great spiritual head will ransom us from all the power and confinements that we are now subject to. Yea, he will redeem us from death and he will be all its plagues, for his love is stronger than death; then his power, his honor, and all his divine attributes are concentrating in the salvation of his bride, then fear not, little flock, for it is your Father's good pleasure to give you the kingdom, fear not all the oppositions and claims that ever have or can be set up against this kingdom. Then he has promised to give you the kingdom, trust him for his word and for his matchless grace.

Dear brethren, we will say in the close of our remarks, may you live in love, pray with and for each other, and may the God of all grace guide and protect you through mortality is the prayer of your unworthy brother until death, farewell.

—WILLIAM MORAN

CHURCHES AND THEIR PASTORS

Ararat—James F. Hill
Boyles Chapel—James F. Hill
Chestnut Grove—George Berrier, H. B. Thomas
Deep Creek—L. J. Martin
Hogan's Creek—F. P. Stone, Jesse Collins.
Little Vine—J. M. Edwards
Liberty—S. E. Martin
Mulberry—F. P. Stone, J. M. Edwards, Coy Hawks
Mitchell's River—D. E. Wood, Coy Sikes.
Pilot Mountain—Jess Collins.
Pleasant Grove—C. D. Hall.
Rock House—M. H. Vaden, Fletcher Beasley
Stoney Creek—J. G. Fulk.
Sandy Ridge—George Berrier, Coy Hawks
Tom's Creek—F. P. Stone.
Union—F. P. Stone, Pro tem.
Volunteer—Sam Adkins
Zion Hill—H. B. Thomas, D. E. Wood

ORDAINED MINISTERS

George Berrier, Rt. 5, Mount Airy, North Carolina.
J. W. Creed, Rt. 1, Ararat, North Carolina.
Jesse Collins, Pilot Mountain, North Carolina.
J. M. Edwards, Rt. 1, Dobson, North Carolina.
J. G. Fulk, Rt. 4, Mount Airy, North Carolina.
James F. Hill, Rt. 1, King, N. C.
Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
Will Inman, Pilot Mountain, N. C.
Coy Sikes, Rt. 3, Mount Airy, N. C.
F. P. Stone, Rt. 2, Dobson, North Carolina.
H. B. Thomas, 125 East View St., Galax, Virginia.
J. L. Williams, Rt. 6, Winston-Salem, N. C.
D. E. Wood, Rt. 3, Mount Airy, North Carolina.

LICENTIATES

G. S. Key, Rt. 1, Carthage, North Carolina.

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C. 35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C. 60
Chestnut Grove—G. P. Lyons, Mt. Airy, N. C. 80
Deep Creek (H. S.)—Mrs. Eunice Key, Siloam, N. C. 40
Hogan's Creek—Carlton Fulk, Siloam, N. C. 25
Little Vine—S. R. Gillespie, Dobson, N. C. 100
Liberty—Curtis Harbour, Dobson, N. C. 30
Mulberry—George White, Rt. 1, Elkin, N. C. 30
Mitchel's River—Mrs. Fannie Southard, Rt. 1, Dobson, N. C. 25
Pilot Mountain—J. H. Sheets, Pilot Mountain, N. C. 30
Pleasant Grove—H. E. Johnson, Box 65, East Bend, N. C. 35
Rock House—W. R. Coins, Westfield, N. C. 45
Stoney Creek—Elbert Hunter, Rt. 1, Mount Airy, N. C. 75

Stuart's Creek—R. W. Moseley, Rt. 1, Mt. Airy, N. C. 75
Sandy Ridge—A. M. Hawks, Rt. 5, Box 215, Mt. Airy, N. C. 55
Tom's Creek—L. L. Love, Pilot Mountain, N. C. 85
Union—O. B. Venable, Rt. 4, Mt. Airy, N. C. 85
Volunteer—R. L. Nelson, Pilot Mountain, N. C. 75
Zion Hill—W. P. Johnson, Rt. 3, Mount Airy, N. C. 35

ASSOCIATION MAILING LIST

Mountain: Elder C. B. Kilby, Sparta, N. C. 25
Mates Creek:Stearl Hatfield, McCarr, Ky. 30
Roaring River: Elder A. T. Whittington, N. Wilkesboro, N. C. 15
St. Clair's Bottom: Elder C. N. Tilson, Chilhowie, Va. 15
Senter: W. W. Miller, Clifton, N. C. 15
Washington: Elder Harmon Kiser, Cleveland, Va. 30
Total 1150
O. W. Sisk, Association Clerk 50
Total 1200

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regener-

ated and sanctified by the Holy Spirit.
IX—We believe the saints persevere in grace and never finally fall away.
X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.
XI—We believe in the resurrection of the dead, and a general judgment.
XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.
XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.
13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have

more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS	Communion Mo.	Sun. of Meeting	Year Asso. held	Ordained Minis.	Licensed gifts	Rec'd by Baptism	Rec'd by Letter	Restored to Fel.	Dis. by Letter	Excluded	Deceased	Tot. Membership	Contributions
Mulberry	Eld. Coy Hawks, G. W. White, Sister Lucy Lowe ...	Aug.	1	1938	1	1	3	..	..	..	..	2	24	$16.25
Union	T. M. Simpson, S. J. Badgett, O. B. Venable	July	4	1939	1	..	1	..	..	..	2	1	69	17.50
Little Vine	J. D. White, J. L. Williams, S. R. Gillespie	Aug.	2	1940	3	..	2	..	..	..	..	4	97	19.00
Pleasant Grove	H. E. Johnson, J. H. Hutchins, J. W. Spencer	June	3	1941	..	..	3	..	..	..	..	..	27	12.50
Rock House	W. R. Coins, J. H. Keaton, Will Inman	Sept	2	1942	1	..	4	..	..	..	..	4	41	8.50
Deep Creek ...	Jesse Key, Coy Flippin, George Murphy	Sept	2	1943	..	..	2	..	..	..	1	1	24	16.00
Tom's Creek	L. L. Love, Y. W. Simmons, Glenn Hunter	June	2	1944	1	..	..	..	..	..	..	..	80	19.00
Zion Hill	Eld. H. B. Thomas, W. E. Thomas, W. P. Johnson ...	July	3	1945	2	..	1	..	..	..	1	..	30	13.00
Chestnut Grove .	Eld. Geo. Berrier, Will Berrier, G. P. Lyons	Aug.	4	1946	1	..	3	..	..	..	4	1	73	22.70
Boyles Chapel ...	J. I. Lawson, Eld. J. F. Hill, Marshall Boyles	May	1	1947	1	..	3	1	..	..	..	..	57	11.50
Sandy Ridge ...	P. L Hawks, Clever Hawks, Eldridge Hawks	Aug.	3	1948	..	..	1	..	1	1	3	1	54	12.00
Ararat	J E. Simmons, W F. Rodgers, Sherman Shelton	May	2	1949	..	..	1	..	..	..	..	..	25	12.00
Liberty	Brady Pilson, Jule Marion, Curtis Harbour	Sept	1	1950	..	..	2	2	..	..	..	..	25	7.00
Volunteer	O. W. Sisk, W. L. Fulk, Raymond Smith	June	4	1951	..	..	2	..	..	1	..	2	70	22.00
Stoney Creek ...	E. F. Simmons, J. W. Hunter, W. C. Hiatt	June	3	1952	1	..	..	..	..	..	..	1	57	30.00
Hogan's Creek	Carlton Fulk, Gene Ashburn, Elah Fulk	Aug.	3	1953	..	..	1	..	..	..	..	..	13	10.25
Pilot Mountain	Eld. Jesse Collins, Sam Frye, Ellis Gordon	Aug.	1	1954	1	..	4	..	..	..	..	..	19	10.50
Mitchell's River	Florence Watson, Fannie Southard, Coy Sikes	July	4	1955	1	..	..	..	..	1	..	1	13	13.25
Stuarts Creek .	Not Represented				14	1	33	3	1	3	11	18	788	272.95
	Totals													

206.9
M766f

Minutes

OF THE

124th

Annual Session

OF THE

Fishers River

Primitive Baptist Association

HELD WITH

MULBERRY CHURCH

SURREY COUNTY, NORTH CAROLINA

FRIDAY, SATURDAY, AND SUNDAY

JULY 6 7, and 8,

1956

1957 session to be held with the Church at Union, on Friday, Saturday and second Sunday in July, 1957.

OFFICERS

ELDER F. P. STONE - Moderator, Rt. 2, Dobson, N. C.
O. W. SISK - Clerk ..... King, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE
Elon College, North Carolina

Proceedings

OF THE ONE HUNDRED and TWENTY-FOURTH SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION HELD WITH MULBERRY CHURCH SURREY COUNTY, N. C.
July 6, 7, and 8, 1956.

FRIDAY MORNING, July 6, 1956.

Services were introduced with song and prayer by Elder Eddy Martin from Cedar Grove Church, Mayodan, N. C., and the Introductory Sermon was preached by Elder J. G. Fulk, Mt. Airy, N. C., text, Isaiah 53:5. After intermission, gathered in the church. Preaching followed by Elder Edd Douglass from the Mountain Association, text, Romans 8:29. Then called on Elder Frank Wheeler from Mates Creek Association to start the Association work with song and prayer. Then proceeded to business as follows:

1. Called for Association letters from the different churches. They were read and messengers seated, by move, second and vote.

2. Called for election of a Moderator, and two elders were nominated: Elder J. H. Hill and Elder F. P. Stone. Called on Elders Frank Wheeler and C. D. Hall to hold the election. Eld. F. P. Stone was elected Moderator.

4. Called for correspondents from sister Associations, and they responded as follows:

A. Senter: Brother Edd Severt.

B. Roaring River: J. T. Choate, W. U. Walker, W. C. Hall.

C. St. Clair's Bottom: W. B. Johnson.

D. Washington: Elders Hadley Edwards, M. M. Edwards, and Henry Viers.

E. Mountain: Elder C. C. Sawyer and C. A. Lawson.

F. Mates Creek: Elders Frank Wheeler and Teddy Ball.

G. United Primitive Baptist Church of Virginia: Elders Ray Rotenizer, R. B. Rotenizer, and E. C. Thompson.

H. Oak Grove Church, Independent: Elder Jack Martin.

5. Called for visitors from sister Associations.

A. Roaring River: Elder C. D. Hall and wife, Brother J. F. Coffey and Sister Bertha Billings.

B. St. Clair's Bottom: Brother Hugh Blevins, Jr.

C. Washington: Sisters Ellen Breeding and Lizzie Kiser.

D. Mountain: Elders Edd Douglass, Coy Walker, Brother Morris Karr and Sister Mattie Lawson.

E. Mates Creek: Brother Andy Dodson and wife, and Elder Wallace Chapman.

6. Move and second to seat correspondents and visitors, and they were seated with a hearty welcome.

7. Move and second for the Moderator to appoint all temporary Committees. He made the appointments as follows:

A. Committee on Arrangements: Jessie Key, T. M. Simpson and R. L. Nelson.

B. Committee on Finance: E. H. Taylor, and O. B. Venable.

C. Committee to distribute Minutes: J. E. Simmons and Dillard White.

D. Committee on Preaching: Elders H. B. Thomas and Coy Sikes, to serve with Moderator and messengers of this church.

8. After a brief discussion over the grievance mentioned in our last Minute, a move and second was made to remove from our midst the grievance matter which had caused confusion among our brethren and sisters for some time, and dismiss the Grievance Committee which was appointed at our last Association.

9. By motion to adjourn to meet Saturday morning at nine o'clock for Association work and preaching to begin at ten.

10. Minute of the day read and received, by move second and vote, thus becoming a work of the body.

SATURDAY MORNING, July 7, 1956.

The Association met pursuant to adjournment of yesterday, and after song and prayer by Elder Bell Tucker, proceeded to business as follows:

1. Called roll of messengers, and checked those that were absent.

2. Called for correspondents and visitors who were not here yesterday:

A. Senter: Elder W. E. Hester, and Brother Earl Severt, Cor.

B. St. Clair's Bottom: Lem Tuggle, Delmer and Vernie Heath visitors.

C. Washington: Elder A. R. Singleton, visitor.

3. Called for report of Committee on Arrangements, and they reported the following recommendation:

A. That the Circular Letter written by Elder James Hill be printed in our Minutes.

B. Give the Moderator and Clerk $30.00 each.

C. Same number of Minutes be printed and distributed.

D. That we recognize Old Hollow, (Stuart's Creek) Church as an independent body, according to their work in their conference meeting on Saturday before the first Sunday in September, 1954, and leave it off our list of churches.

E. That we appoint correspondents to visit sister Associations.

F. That our next Association session be held with the church at Union, located on highway between White Plain and Level Cross, in Surry County, N. C., about two miles north of Level Cross. Time and date to be held Friday and Saturday and second Sunday in July, 1957.

G. That Rules of Decorum, Articles of Faith and Constitution be printed in our Minutes, and that each member of the Associa- get one and read it.

H. That we have a Resolution of Thanks printed in our Minutes as usual.

4. Report of Committee received by move, second and vote, and Committee discharged.

5. Called for report from our correspondents, who visited sister Associations:

A. Senter: Good report, seated with them and had a good Association.

B. Roaring River: Good report, seated with them, and had a good Association.

C. St. Clair's Bottom: No report.

D. Washington: Good report, seated with them, and had a wonderful Association.

E. Mountain: Good report, seated with them and had a good Association.

F. Mates Creek: Good report, seated with them and enjoyed the Association very much.

6. By move and second to receive their report, and excuse those who did not attend.

7. Called for correspondents to visit sister Associations, and the following brethren took appointments:

Mountain: Elders J. G. Fulk and George Berrier.

Roaring River: Elders Coy Hawks, Mat Edwards, J. G. Fulk,

St. Clair's Bottom: Brother W. W. Pruitt, Elder Will Inman.

Senter: Elders J. G. Fulk, and Coy Hawks.

Washington: Elders Mat Edwards and H. B. Thomas.

Mates Creek: Elders Will Inman, and Mat Edwards.

8. Called for report of Finance Committee, and they reported $266.40, received from the churches. The report was received by move, second and vote, and the brethren discharged.

9. Members of Hogan's Creek Church requested that the Association make them a deed to church and church property. The Association recommended that the church at Hogan's Creek appoint three trustees and for the Moderator and Clerk of the Association to make them a deed. This was approved by move, second and vote.

10. The Minutes of the day were read, and received by move, second and vote, thus becoming a work of the body, and was signed by the Moderator and Clerk.

ELDER F. P. STONE, Moderator
O. W. SISK, Clerk

11. Association closed with song and prayer, by Elder C. D. Hall from Roaring River Association.

RESOLUTION OF THANKS

We humbly thank Almighty God, the God of all power, the God of love and peace for His wonderful blessings to us, and to all our visiting Elders, brethren and sisters. And we want to thank all the brethren, sisters and kind friends for so wonderfully caring for the Association and for your good behavior and kind attention to the ones who were called on to speak in our midst.

FINANCIAL REPORT

Cash in bank brought forward from last year	$282.12	
Balance tied up in histories	73.00	
Collected from the churches	266.40	$621.52
Gave the Moderator	30.00	
Gave the Clerk	30.00	
Paid for printing the Minutes	60.00	
Tied up in histories	73.00	
Balance in the Clerk's hands	334.52	$621.52

ORDER OF PREACHING

Friday Morning:

Elder J. G. Fulk, text Isa. 53:5.

Friday Afternoon:

Elder Edd Davis, Rom. 8:29.
Elder J. Watt Tuttle, failed to get text.
Elder Eddie Martin, failed to get text.
Elder Grover Goins, failed to get text.
Elder Teddy Ball, failed to get text.
Elder George Noonkester, failed to get text.

Saturday Morning:

Elder Robert Rogers, Isa. 40:6.
Elder Frank Wheeler, no special text.
Elder Hadley Edwards, no special text.

Saturday Afternoon:

Elder A. R. Singleton, John 3:3.
Elder C. D. Hall, Matt. 11:4.
Elder Jack Martin, John 1:17.

Sunday Morning:

Elder Henry Viers, no special text.
Elder Martin Edwards, John 17:1.
Elder Millard Vaden, 1 Peter 2:9.
Elder Sam Adkins, no special text.

Sunday Afternoon:

Elder Charles E. Pickard, no special text.
Elder Coy Walker, failed to get text.
Elder Wallace Chapman, John 10:28.

CIRCULAR LETTER

Dear Brethren:

Who may compose this the one hundred and twenty-fourth session of the Fisher's River Association. Being appointed to write a Circular Letter, it seems that I don't have much to offer. Nevertheless, may I say, Greetings to all God-fearing children both nigh and abroad, to them that love the truth, that keep themselves from the things that gender strife, and the things that cause divisions among God's loving people.

Brethren, we have just one Head, one God, one Father of us all, who is above all, one mother, the bride, the Lamb's wife. Therefore we are one family, not strangers any more, but fellow-citizens of the same country, not of a strange speech, but all speaking the same things. Therefore we should not be confused too easily.

Brethren, I feel that those that sincerely love the truth are not very easily confused. Those that walk after the Spirit and not after the flesh, they that have the church at heart, and joined the church, and not the preacher. This kind of government is by the church, and not for the church, and it shall ever stand and not be destroyed.

Brethren, my heart's desire is that if we come short of wisdom, that we ask of the Lord because He is a present help in the time of need, a thorough furnisher in every good work. The Lord is not the author of confusion, neither is He pleased with our evil deeds. Brethren, if we seek for the kingdom of God and His righteousness, we shall live and not die. Brethren, the kingdom of men is sure to fail, but the kingdom of God is everlasting.

Brethren, watch over one another for good. Now farewell in love.

James F. Hill

NOTE BY O. W. SISK (Clerk)

Brethren and sisters of the Fisher's River Association:

At this time I feel so little and unworthy to even speak concerning God's kingdom, or even to take the name of sweet Jesus between these sin-defiled lips of mine, but there seems to be a heavy feeling in my poor breast for some cause best known to God, but I sincerely hope that the fear of God will cause my mind to speak of a few things concerning our churches and the grand old Association in a way that will be to God's honor and glory and not offending to anyone of His dear family.

Let us for just a moment look over the things that have gendered strife and divisions among our people and meditate upon it seriously. How did these things come among us? Is all this confusion of the Lord? Why certainly not! Then it must be of the devil, old carnal nature, jealousy, a desire to rule or ruin, big "I's" and little "you's".

Now brethren there is no such thing as big people in the work of God, but all very little, like a little child, for of such is the kingdom.

Brethren, in the beginning of the confusion, if not deceived, I saw the wolf coming, and gave the alarm, therefore the blood is not required of me, I hope. To some of our brethren this confusion seemed rather small, and to be sure it was in the beginning, but we all saw the effectual working of a great war among our dear people, and that is not all, for it showed up in a shameful manner to our loving, and highly esteemed correspondents.

Now brethren, there are none perfect, we all make mistakes, and it seems to me like this: maybe I am the biggest mistake of all, but I do feel like I am thankful from time to time, that I am made willing to correct a mistake and try with all that is in me to beg God to forgive me, and give me a mind to look over my brethrens' mistakes. When a brother, or brethren, make mistakes and do wrong just why do they do more wrong, trying to cover up the first wrong, knowing that two wrongs do not make a right, but it gets deeper in the dark. Be sure your sins

will find you out, and when they do come to light, great is the fall of the kingdom of men.

Brethren and sisters in the Lord, I hope, the scripture in one place reads like this: Put on the whole armor of God, that you might withstand the wiles of the devil. Now, I don't believe in a half-way salvation, or a half-way serving the Lord and the other half serving Mammon. If we are striving to walk in the straight way, which is Jesus Christ, we will receive the fruit of His Spirit for He said, I am the Way, the Truth and the Life. Jesus is the light of men, therefore when He lights up the way we can see how to walk, but when He withdraws the light from us, then we begin to stumble along and do things to offend our brethren. Now which is better? To be offended, or to offend?

There is a woe pronounced on the one that does the offending. But thanks be to His holy and matchless name, He is carrying on His work according to His own good pleasure and what men do and what men say only disturbs His dear little children here in this life, but He carries on His work undisturbed. So dear brethren, we cannot do things on a half-way scale. It is either right or wrong. So let God be true and every man a liar and ask God for wisdom and understanding and that wisdom will not puff up and defile, but will be longsuffering in love one with another. Jesus said, My Father is the Husbandman, and I am the true Vine. Ye are the branches. Now except ye abide in the Vine, what happens to the fruit? I in the Father, and the Father in Me; I in you and you in Me. Oh what a wonderful thing it would be for the dear children to hang together like a beautiful grape vine full of beautiful grapes, all the same size! Brethren, we have departed from the old ways and the old landmarks wherein is the good way. Jesus said, My commandment to you is that you love one another as I have loved you. Now if we are what we hope to be, we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Now brethren we cannot get rid of anything, if we hold on to any part of it, so let us clean house forgive and go on as one happy family as God would like for

His children to do, and our brethren both far and near will be pleased when they come in our midst.

May God's blessings rest and abide with one and all of His children wherever they be. Pray for a poor sinner like me, when and if you ever get low enough to do so. Farewell in love and hope of eternal life .Your unworthy Clerk, O. W. Sisk.

CHURCHES AND THEIR PASTORS

Little Vine—Elders J. M. Edwards, J. L. Williams, Coy Sikes.
Union—Elders J. G. Fulk, and Robert Rogers.
Pleasant Grove—C. D. Hall.
Rock House—M. H. Vaden, Fletcher Beasley
Deep Creek—L. J. Martin
Tom's Creek—Elders F. P. Stone, and Robert Rogers
Zion Hill—H. B. Thomas, D. E. Wood
Chestnut Grove—Elder H. B. Thomas.
Boyles Chapel—James F. Hill
Sandy Ridge—George Berrier, Coy Hawks
Ararat—James F. Hill
Liberty—Elders S. E. Martin and Velt Pyrtle.
Volunteer—Sam Adkins
Stoney Creek—Elders F. P. Stone and J. G. Fulk.
Hogan's Creek—Elder Jesse Collins.
Pilot Mountain—Elders Fletcher Beasley and Jesse Collins.
Mitchell's River—D. E. Wood, Coy Sikes.
Mulberry—F. P. Stone, J. M. Edwards, Coy Hawks

ORDAINED MINISTERS

George Berrier, Rt. 5, Mount Airy, North Carolina.
J. W. Creed, Rt. 1, Ararat, North Carolina.
Jesse Collins, Pilot Mountain, North Carolina.
J. M. Edwards, Rt. 1, Dobson, North Carolina.
J. G. Fulk, Rt. 4, Mount Airy, North Carolina.
James F. Hill, Rt. 1, King, N. C.
Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
Will Inman, Pilot Mountain, N. C.
Coy Sikes, Rt. 3, Mount Airy, N. C.
F. P. Stone, Rt. 2, Dobson, North Carolina.
H. B. Thomas, 125 East View St., Galax, Virginia.
J. L. Williams, Rt. 6, Winston-Salem, N. C.
D. E. Wood, Rt. 3, Mount Airy, North Carolina.

LICENTIATES

G. S. Key, Rt. 1, Carthage, North Carolina.
Troy Combs, Pinnacle, N. C.

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C. 35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C. 60
Chestnut Grove—G. P. Lyons, Mt. Airy, N. C. 80
Deep Creek (H. S.)—Mrs. Eunice Key, Siloam, N. C. 40
Hogan's Creek—Carlton Fulk, Siloam, N. C. 25
Little Vine—S. R. Gillespie, Dobson, N. C. 100
Liberty—Curtis Harbour. Dobson, N. C. 30
Mulberry—George White, Rt. 1, Elkin, N. C. 30
Mitchel's River—Mrs. Fannie Southard, Rt. 1, Dobson, N. C. 25
Pilot Mountain—Mrs. Etta Venable, Rt. 1, Pilot Mountain, N. C. 30
Pleasant Grove—H. E. Johnson, Box 65, East Bend, N. C. 35
Rock House—W. R. Coins, Westfield, N. C. 45
Stoney Creek—Elbert Hunter, Rt. 1, Mount Airy, N. C. 75
Sandy Ridge—A. M. Hawks, Rt. 5, Box 215, Mt. Airy, N. C. 55
Tom's Creek—L. L. Love, Pilot Mountain, N. C. 85
Union—O. B. Venable, Rt. 4, Mt. Airy, N. C. 85
Volunteer—R. L. Nelson, Pilot Mountain, N. C. 75
Zion Hill—W. P. Johnson, Rt. 3, Mount Airy, N. C. 35

ASSOCIATION MAILING LIST

Mountain: Elder C. B. Kilby, Sparta, N. C. 25
Mates Creek—Stearl Hatfield, McCarr, Ky. 30
Roaring River: Elder A. T. Whittington, N. Wilkesboro, N. C. 15
St. Clair's Bottom: Elder C. N. Tilson, Chilhowie, Va. 15
Senter: W. W. Miller, Clifton, N. C. 15
Washington: Elder Harmon Kiser, Cleveland, Va. 30
United P. B. Churches of Va. Elder E. S. Salmons, Floyd, Va. 15
Abbott's Creek: Elmer Yarborough, Rt. 1, Linwood, N. C. 15
Indian Creek: J. R. Lilly, Bx 136, Hinton, W. Va. 15
O. W. Sisk, Association Clerk 50

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.

2. The moderator and clerk shall be chosen by the suffrage of the members present.

3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.

4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.

6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.

7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.

8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.

9. No member of the association shall address another in any other appellation than that of brother.

10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.

11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.

12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.

13. Any member who shall wilfully and knowingly break any of these rules shal. be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall

petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

Statistical Table

CHURCHES	NAMES OF CHURCH MESSENGERS	Communion Mo.	Sun. of Meeting	Year Asso.	Ordained Minis.	Licentiates	Rec'd. by Baptism	Rec'd by Letter	Restored to Fel.	Dis'd. by Letter	Excluded	Deceased	Tot. Membership	Contribution
Union	Ray Mosley, T. M. Simpson, O. B. Venable	July	4	1939	1	..	..	1	..	..	..	3	67	$20.50
Little Vine	J. D. White, Eld. J. M. Edwards, Eld. J. L. Williams	Aug.	2	1940	3	..	6	..	..	..	..	..	103	23.00
Pleasant Grove	H. E. Johnson, John Hucthins, John Spencer	June	3	1941	..	..	..	..	..	..	..	..	27	15.00
Rock House	W. R. Coins, J. H. Keaton, Eld. Will Inman	Sept	2	1942	1	..	9	..	..	1	..	2	48	8.40
Deep Creek	Jesse Key, Coy Flippin, Roby Murphy	Sept	2	1943	..	1	1	2	..	1	..	..	26	15.00
Tom's Creek	L. L. Love, Y. W. Simmons, Glenn Hunter	June	2	1944	1	..	..	..	..	..	..	2	78	13.25
Zion Hill	W. P. Johnson, W. E. Thomas, Eld. H. B. Thomas	July	3	1945	2	..	..	..	..	..	..	..	30	13.00
Chestnut Grove	Will Berrier, T. B. Thomas, Eld. G. P. Lyons	Aug.	4	1946	..	..	..	..	1	4	..	2	68	15.00
Boyles Chapel	E. H. Taylor, Sam Palmer, Elder J. F. Hill	May	1	1947	1	..	5	..	..	..	..	1	61	19.50
Sandy Ridge	Eld. George Berrier, Clever Hawks, P. L. Hawks	Aug.	3	1948	1	..	1	4	1	2	..	1	57	14.00
Ararat	J. E. Simmons, W. F. Rogers, Odis Rogers	May	2	1949	..	..	..	..	..	1	..	..	24	10.00
Liberty	Brady Pilson, Jule Marion, Curtis Harbour	Sept	1	1950	..	..	..	..	..	..	..	..	25	8.25
Volunteer	R. L. Nelson, Raymond Smith, W. A. Joyce	June	4	1951	..	..	1	..	1	1	1	3	67	23.50
Stoney Creek	E. L. Hunter, E. F. Simmons, J. M. Slate	June	3	1952	1	..	1	..	..	..	..	1	55	22.00
Hogan's Creek	Carlton Fulk, Jeanie Ashburn, Elah Fulk	Aug.	3	1953	..	..	..	..	..	..	..	1	13	7.00
Pilot Mountain	Eld. Jesse Collins, Sam Frye, John Cheeks	Aug.	1	1954	1	..	2	..	..	..	..	1	19	15.00
Mitchell's River	Florence Watson, Fannie Southard, Eld. Coy Sikes	July	4	1955	..	..	..	..	..	..	1	..	12	7.00
Mulberry	Eld. Coy Hawks, G. W. White, Owen Felts	Aug.	1	1956	1	1	4	3	..	..	3	..	26	17.00
	Totals				13	2	30	10	3	10	5	17	806	266.40

Minutes

OF THE

One Hundred Twenty-Fifth

Annual Session

OF THE

Fisher's River

Primitive Baptist Association

HELD WITH

Union Church

SURRY COUNTY, NORTH CAROLINA

FRIDAY, SATURDAY, AND SUNDAY
JULY 12, 13, and 14,

1957

1958 Session to be held with the Church at Little Vine, on Friday, Saturday and second Sunday in July, 1958.

OFFICERS

ELDER JAMES F. HILL - Moderator ..... King, N. C.
ELDER G. J. FULK ..... Assistant Moderator
1539 Forest Drive, Mount Airy, N. C.
O. W. SISK - Clerk ..... King, N. C.
Curtis Harbour - Assistant Clerk ..... Dobson, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE
ELON COLLEGE, NORTH CAROLINA

Proceedings

OF THE ONE HUNDRED AND TWENTY-FIFTH SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT UNION, SURRY COUNTY, N. C., July 12, 13 and 14, 1957.

Services were introduced with song and prayer by Elder Fletcher Beasley, from Big Creek Church, Westfield, N. C., and his home address, Pilot Mountain, N. C.

The Introductory Sermon was preached by Elder Walter Evans, of the Mountain Association. Text used, St. Luke 1:1-4.

After intermission gathered in the Church house for Association work, and after song and prayer by Elder Wallace Chapman from Mates Creek Association, proceeded to business as follows:

1. Called for Association Letters from the different churches. The Letters were read and messengers seated, by move, second and vote.

2. By move and second that we elect our Moderator by secret ballot. Appointed Elders Wallace Chapman, Edd Douglas and J. Watt Tuttle to hold the election. Elder James F. Hill was elected Moderator, Elder J. G. Fulk, Assistant Moderator.

3. On motion that the same method be used to elect the Clerk. O. W. Sisk was elected Clerk, and Curtis Harbour, Assistant Clerk.

4. Called for correspondents from sister associations, and they came forward as follows:

A. Center: Not represented.

B. Roaring River: Elder Wirt Walker.

C. St. Clair's Bottom: Brethren W. B. Greer, Charlie Cave, and Burnie Heath.

D. Washington: Elders Hadley Edwards, Martin Edwards and S. S. Walker.

E. Mountain: Elders C. C. Sawyers and Walter Evans.

F. Mates Creek: Elders Wallace Chapman and Frank Wheeler.

G. United Primitive Baptist Churches of Virginia: This being their first time to ask for seats with us, a move and

second was made and their correspondents were seated as follows by vote: Elder Waldon Stockner, and Brethren E. C. Thompson and C. A. Easter.

5. Called for visitors from sister associations, and they came forward as follows:

A. Center: None.

B. Roaring River: Brethren J. F. Coffey, W. C. Hall, Troy Miller and wife, Ruth Sebert and Elder C. D. Hall and wife.

C. Mountain: Brother Lon M. Reeves and wife, Sister Carrie Edwards, and Brethren A. G. Reeves, and Clate Wagoner, and Elder Edd Douglas.

6. On motion that we welcome and seat the correspondents and visiting brethren. This was carried out by move and second and vote.

7. By move, second and vote that our Moderator make all temporary committee appointments and they were appointed as follows:

A. Committee on Arrangements: Brethren Brady Pilson, J. I. Lawson and Elder H. B. Thomas.

B. Committee to distribute Minutes: Brethren J. E. Simmons and O. B. Venable.

C. Committee on Finance: Brother R. L. Nelson and Elder Coy Sikes.

D. Committee on Preaching: Brethren Elbert Hunter and Jesse Key, to serve with messengers of this Church.

E. Committee to appoint Correspondents to sister associations: Brethren W. R. Coins, L. L. Love, and Clever Hawks.

8. By motion that the Minutes of the day be read. The Clerk read the Minute, and it was received by move, second and vote.

9. On motion that we adjourn, to meet Saturday morning at nine o'clock for Association work, and ten o'clock for the Preaching Service.

SATURDAY MORNING, July 13, 1957.

The Association met pursuant to adjournment of yesterday, and after song and prayer by Elder Frank Wheeler from Mates Creek Association, proceeded to business as follows:

1. Called the roll of messengers, and marked those that were absent.

2. Called for correspondents and visitors that were not here on Friday and their names were added to Friday's list.

3. By move, second and vote that we recognize and seat Elder J. M. Whaling from New Liberty Association.

4. Called for report of Committee on Arrangements and they reported as follows:

A. We recommend that the Circular Letter written by Elder J. G. Fulk be printed in our Minutes.

B. We recommend that the Obituaries of Deacon Aquilla Hunter from Toms Creek Church, and Deacon John H. Sheets, from Pilot Mountain Church, be printed in our Minutes.

C. We recommend that the letter written to the Association by Elder F. P. Stone be printed in our Minute.

D. We recommend that our Moderator be given $30.00 and our Assistant Moderator be given $20.00. Also our Clerk be given $30.00 and our Assistant Clerk, $20.00.

E. We recommend that our Clerk have the usual amount (1200) Minutes printed and distributed as usual.

F. We recommend that our correspondents, to sister associations be appointed by the Association instead of the voluntary method as usual. And the Committee appointed to do this will be found elsewhere in line with all other committees.

G. We recommend that our next session be held with the Church at Little Vine. This Church is on a black top road, about one or two miles west of Dobson, N. C., in Surry County.

H. We recommend that the Articles of Faith, Rules of Decorum, Constitution, and Covenant be printed in our Minutes as usual.

I. We recommend that Elder Jesse Collins write our next Circular Letter.

J. We recommend a Resolution of Thanks to our past Moderator, Elder F. P. Stone, an old Father in Israel, a great leader in Old Fisher's River Association, and in our corresponding associations in days that are past by and gone. May the good Lord, in whom all fulness dwells, be with him in his declining

years in such a way that his last days may be his best ones. His letter to the Association, and printed in this Minute, will describe his wonderful work as a leader of this Association more fully.

K. (or No. 11). We recommend that Stewart's Creek (or Old Hollow Church) be seated in Council with us, and that Stoney Creek and Toms Creek drop their members from their midst and that Little Vine Church and Stewart's Creek Church make reconciliation with each other by the time of the next session of this Association.

5. By move, second and vote that all these recommendations be received except No. 11, or item K.

6. On motion that we admonish and recommend that Old Hollow or Stewart's Creek Church labor together and strive to set themselves in order and peace at home during the next year, and then present the fruits of their labor to our next session.

7. This motion carried by move, second and vote.

8. By move, second and vote that we withdraw or strike out Article No. 6.

9. Called for report from Committee to appoint correspondents to sister associations. They reported as follows:

A. Roaring River: Elders Mat Edwards, and Coy Hawks.

B. St. Clair's Bottom: Elders Will Inman and Jesse Collins.

C. Wasnington: Brethren O. W. Sisk and G. C. Harbour.

D. Mountain: Elder J. G. Fulk and T. M. Simpson.

E. Mates Creek: Brethren W. R. Coins and J. H. Keaton.

F. United Primitive Baptist Church of Virginia: Elder Coy Sikes, and Brother R. L. Nelson.

G. Senter: Brethren Brady Pilson and J. I. Lawson.

10. By move, second and vote to rescind, remove or strike out the act passed at State Roads in 1934, and recorded in their Minute as Article eleven.

11. On motion, to read the Minute of today's work. Minute read and received by move, second and vote, thus becoming a

work of the body. Signed by Moderators and Clerks.

ELDER JAMES F. HILL, Moderator
King, N. C.
ELDER J. G. FULK, Assistant Moderator
1539 Forest Drive, Mt. Airy, N. C.
O. W. SISK, Clerk
King, N. C.
G. CURTIS HARBOUR, Assistant Clerk
Dobson, N. C.

12. Called on Elder C. D. Hall from Roaring River Association to close the Association work with song and prayer.

13. Resolution of thanks: We humbly thank the Almighty God, the God of all grace, mercy, power, love and peace for His wonderful blessings to usward. We also want to thank the good Lord for the many wonderful gifts that were manifested among us and for their good council and advice. Also, we want to thank all the good brethren and sisters for their presence with us, and humbly hope and trust that they will have a desire to visit us again. And to the good brethren and sisters here at home, we humbly thank each one of you for lending a helping hand in caring for this Association and for the good order and kindness shown towards our visiting brethren, sisters and kind friends.

14. Order of preaching:

Friday Morning—Elder Walter Evans from the Mountain Association, text used, St. Luke 1:1-4.

Friday Afternoon—Elders Layton Wingfield from Buffalo Church, J. Watt Tuttle from Clear Springs Church, Ray Rotenieezer from the United Primitive Baptist Churches of Virginia and Millard Vaden from Piney Grove Church.

Saturday Morning—Elder Frank Wheeler from Mates Creek Association introduced the services, followed by Elders R. L. Stockner from the United Churches of Virginia, C. C. Sawyers from the Mountain Association, Len Wilkins from Wilson Church and Lester Barker from Washington Association.

Saturday Afternoon—Elders C. D. Hall from Roaring River Association, Martin Edwards from Washington Association, J. M. Whaling from New Liberty Association and Layton Wingfield.

Sunday Morning—Services were introduced by Elder Wallace Chapman from Mates Creek Association followed by Elders Hadley Edwards from Washington Association, text used, "The Word, the great text," Frank Wheeler from Mates Creek Association, text used, Rev. 19:6-8; A. R. Singleton from Washington Association, text used, 2 Tim. 1:9.

Sunday Afternoon—Elders M. K. Cook from Washington Association, no special text, Sam Adkins from Wilson Church, no special text, S. S. Walker from Washington, text used, Isaiah 9:6. Services were closed by Elder George Berrier from Fisher's River Association.

FINANCIAL REPORT

Balance in Clerks' hands from last year		$334.52
Balance tied up in histories		73.00
Collected from the churches		261.65
Total		$669.17
Gave our Moderator	$ 30.00	
Gave our Assistant Moderator	20.00	
Gave our Clerk	30.00	
Gave our Assistant Clerk	20.00	
Gave visiting elders	105.00	
Paid for printing and mailing Minutes	65.00	
Tied up in histories	73.00	
Balance in Clerk's hands	$326.17	
Total	$669.17	$669.17

ORDER OF PREACHING

Friday Morning, July 12, 1957:

Introduction with song and prayer by Elder Fletcher Beasley. Introductory Sermon by Elder Walter Evans, text, St. Luke 1:1-4.

Friday Afternoon:

Elder L. Wingfield, failed to get text.
Elder J. Watt Tuttle, text, Gen. 2:23.
Elder Ray Rotenizer, failed to get text.
Elder Millard Vaden, failed to get text.

Saturday Morning:

Introductory, with song and prayer, by
Elder Frank Wheeler.
Elder C. C. Sawyers, failed to get text.
Elder Len Wilkins, failed to get text.
Elder Lester Barker, failed to get text.

Saturday Afternoon:

Elder C. D. Hall, failed to get text.
Elder Martin Edwards, failed to get text.
Elder J. M. Whaling, failed to get text.
Elder L. Wingfield, failed to get text.

Sunday Morning:

Introductory with song and prayer by
Elder Wallace Chapman.
Elder Hadley Edwards, text The Word, (The great Text)
Elder Frank Wheeler, text, Rev. 19:6-8.
Elder A. R. Singleton, text, 2 Tim. 9.

Sunday Afternoon:

Elder M. K. Cook, no special text.
Elder Sam Adkins, no special text.
Elder S. S. Walker, text, Isaiah 9:6.
Closed by Elder George Berrier.

CIRCULAR LETTER

Dear Brethren, being appointed to write this letter, I will try to comply. Feeling I cannot write much, I will write of God's power to save. God's love for His is everlasting. The thought comes to my mind, am I one of His? If I am, Christ did the redeeming. No other had the power to do so. Christ was the legal Owner of His sheep. For His Father gave them to Him. They were chosen to salvation by His Father. Christ, the legal Owner, prayed for that definite number. Thine they were, and thou gavest them Me, and I am glorified in them. Christ being the legal Owner of the sheep, had a special interest in them, so He laid down His life for them. He loved them, redeemed them, called them, justified them, and will finally glorify them, both soul and body in heaven without the loss of one.

Christ and the Church will be glorified together, the number is complete. Now just a few more words. May God's blessings rest on you all. May you all be kept as the apple of His eye. I have been with you all forty years. May God's love be around you as a wall of glory, and the Spirit of the living God your strength.

Best wishes to you all. In hope,

J. G. Fulk
1539 Forest Drive, Mt. Airy, N. C.

ORDAINED MINISTERS

James F. Hill, Rt. 1, King, N. C.
J. M. Edwards, Rt. 1, Dobson, North Carolina.
Coy Sikes, Rt. 3, Mount Airy, N. C.
J. L. Williams, Pine View Drive, Winston Salem, N. C.
Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
Jesse Collins, Pilot Mountain, North Carolina.
Will Inman, Pilot Mountain, N. C.
George Berrier, Rt. 5, Mount Airy, North Carolina.
J. G. Fulk, 1539 Forrest Drive, Mt. Airy, N. C.
F. P. Stone, Dobson, North Carolina
J. W. Creed, Rt. 1, Ararat, North Carolina.
D. E. Wood, Rt. 1, Low Gap, North Carolina
H. B. Thomas, 125 East View St., Galax, Virginia.

LICENTIATES

J. S. Key, Rt. 1, Carthage, North Carolina
Troy Combs, Rt. 5, Mt. Airy, N. C.
Claude Hutchens, Rt. 1, Dobson, N. C.
Clifton Tucker, Westfield, N. C.

CHURCHES AND THEIR PASTORS

Ararat—Elder J. F. Hill
Boyles Chapel—Elder J. F. Hill
Chestnut Grove—Elder H. B. Thomas.
Deep Creek—Elder Layton Wingfield
Hogan's Creek—Elder Jesse Collins.
Liberty—Elders Wallace Chapman, Velt Pyrtle
Little Vine—Elders J. M. Edwards, J. L. Williams, Coy Sikes.
Mitchell's River—Elders D. E. Wood, Coy Sikes
Mulberry—Elders W. C. Hawks, J. M. Edwards
Pilot Mountain—Elders Jesse Collins, Fletcher Beasley
Pleasant Grove—Elder C. D. Hall
Rock House—Elders M. H. Vaden, Fletcher Beasley
Sandy Ridge—Elder George Berrier
Stoney Creek—Elder J. G. Fulk
Tom's Creek—Elder R. L. Rogers
Union—Elders J. W. Creed, J. G. Fulk, R. L. Rogers
Volunteer—Elder Sam Adkins
Zion Hill—Elders D. E. Wood, H. B. Thomas

LETTER BY ELDER F. P. STONE

At our regular session at Laurel Springs Church November 3, 1911, I was elected clerk and served eighteen sessions. October 25, 1929, at Ararat Church, I was elected your moderator after serving continuously up to July, 1956, making 28 regular and one called extra session, making 29 sessions I have presided over as your moderator.

Having affixed my signature to your minutes for 47 sessions as clerk and moderator, I have done the best I know to serve you in an acceptable way. I have continuously searched for knowledge and begged for an understanding heart, that I might be enabled to lead in the old paths our fathers have trod.

After having the heart attack July 16, 1956, and as I am nearing my 85th milepost of life, I realize my health is impaired. Now I feel it is time the responsibility and burden the work carries was placed on someone else.

I am, hereby, tendering you my resignation as moderator, in doing so I wish to extend to you my brethren, my heart-felt thanks for the trust you put in me in the past.

May the good Lord continue to watch over you, and may His guiding hand continue to lead you.

Your humblest servant,

ELDER F. P. STONE
Rt. 2, Dobson, N. C.

OBITUARY OF DEACON AQUILLA HUNTER

Deacon Aquilla Hunter was born near Westfield, North Carolina, June 9, 1864, a son of John and Sally Simmons Hunter. He departed this life June 30, 1956, making his stay on earth ninety-two years and twenty-one days. He was married to Martha A. Smith November 28, 1889. To this union were born ten children, five sons and five daughters. One daughter preceded him in death in 1905.

He united with the Church at Toms Creek, September 22, 1900. He was appointed Clerk of the church in 1901, and served until June 10, 1916. He was ordained a Deacon of the Church July 27, 1901 and served faithfully the remainder of his life when his health would permit.

He was a loyal and faithful member of his Church, ever filling his seat, and a great believer in the doctrine of salvation by grace. He was a devoted husband and father to his family and a loyal citizen. In his declining years he bore his afflictions well. But the example he set in his life will live long in the memory of his family and his friends. In conclusion, may we be admonished to not weep at his passing, but rather to rejoice in the faith and hope that he cherished, and strive to emulate his Christian life in ours.

Written by J. M. Hunter

OBITUARY OF DEACON JOHN H. SHEETS

Deacon John H. Sheets was born in Davie County, N. C., August 8, 1874, son of David and Lucy McCarter Sheets. He died at 11:50 p. m. in the Baptist Hospital in Winston Salem, August 23, 1956, age 82

years and 15 days. Funeral services were held in his home church, at Pilot Mountain, the 26th day of August. It was conducted by his pastors, Elders Jessie Collins and Fletcher Beasley, assisted by Brother John Cheek. His body was laid to rest in the Pilot Mountain Cemetery. He was first married to Miss Stacy Key, daughter of Elder G. O. Key, and Eliza Jones Key, April 1, 1902. To this union were born two sons and two daughters, Clyde, Aubrey, Ruth and Hazel. Clyde died March 18, 1909. His companion passed away January 30, 1916.

On October 1, 1916, he was united in marriage to Miss Cordelia Stone (they had no children). She, with two daughters and one son, with many relatives and friends, were left to mourn his departure.

Brother Sheets and his first companion joined the Church at Union, April 29, 1912. Later he moved to Pilot Mountain, and they joined there by letter May 3, 1913. He was elected Clerk, February 1, 1919. He was ordained a deacon October 2, 1920, and filled each office faithfully and honorably as long as his health would permit. He loved his Church and was a true and faithful member and servant. He was a devoted husband, a kind and affectionate father, a good neighbor, and will be kindly remembered by his family, Church, and friends. Peace be to his ashes.

Written by request of his family, by Elder F. P. Stone.

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C. 35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C. 60
Chestnut Grove—G. P. Lyons, Mt. Airy, N. C. 80
Deep Creek (H. S.)—Mrs. Eunice Key, Siloam, N. C. 40
Hogan's Creek—Carlton Fulk, Siloam, N. C. 25
Little Vine—S. R. Gillespie, Dobson, N. C. 100
Liberty—Curtis Harbour, Dobson, N. C. 30
Mulberry—George White, Rt. 1, Elkin, N. C. 30
Mitchel's River—Mrs. Fannie Southard, Rt. 1, Dobson, N. C. 25
Pilot Mountain—Ellis Gordon, Pilot Mountain, N. C. 30
Pleasant Grove—H. E. Johnson, Box 65, East Bend, N. C. 35
Rock House—W. R. Coins, Westfield, N. C. 45
Stoney Creek—Elbert Hunter, Rt. 1, Mount Airy, N. C. 75
Sandy Ridge—A. M. Hawks, Rt. 5, Box 215, Mt. Airy, N. C. 55
Tom's Creek—L. L. Love, Pilot Mountain, N. C. 85
Union—O. B. Venable, Rt. 4, Mt. Airy, N. C. 85
Volunteer—R. L. Nelson, Pilot Mountain, N. C. 75
Zion Hill—W. E. Thomas, Rt. 3, Mount. Airy, N. C. 35

ASSOCIATION MAILING LIST

Mountain: Elder C. B. Kilby, Sparta, N. C. 25
Mates Creek—Stearl Hatfield, McCarr, Ky. 30
Roaring River: Elder A. T. Whittington, N. Wilkesboro, N. C. 15
St. Clair's Bottom: Elder C. N. Tilson, Chilhowie, Va. 15
Senter: G. E. Kilby, West Jefferson, N. C. 15
Washington: Elder L. S. Street, Grundy, Va. 30
United P. B. Churches of Va. Elder E. S. Salmons, Floyd, Va. 15
Abbott's Creek: Elmer Yarborough, Rt. 1, Linwood, N. C. 15
Indian Creek: J. R. Lilly, Bx 136, Hinton, W. Va. 15
O. W. Sisk, Association Clerk 80
1200

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.

3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.

4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.

6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.

7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.

8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.

9. No member of the association shall address another in any other appellation than that of brother.

10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.

11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.

12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.

13. Any member who shall wilfully and knowingly break any of these rules shal. be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation

in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	Association Year Last held	CHURCH MESSENGERS	Communion Mo.	Sun. of Meetings	Ordained minis.	Licentiates	Rec'd by Baptism	Rec'd by Letter	Restored to Fel.	Dis'd. by Letter	Excluded	Deceased	Total Membership	Contribution
Little Vine	1940	Elds. J. M. Edwards, J. L. Williams, Bro. S. R. Gillespie	Aug.	2	3	1	2	..	..	..	..	1	104	$28.00
Pleasant Grove .	1941	H. E. Johnson, John Johnson, J. W. Hutchens	June	3	..	..	..	..	..	..	..	1	26	13.00
Rock House ...	1942	W. R. Coins, J. H. Keaton, Edgar Lawson	Sept.	2	1	..	2	1	..	..	..	..	49	9.00
Deep Creek	1943	Jesse Key, Coy Flippin, Roby Murphy	Sept.	2	..	..	..	..	..	2	..	3	21	12.00
Tom's Creek ...	1944	L. L. Love, Y. W. Simmons, Glenn Hunter	June	2	1	..	..	..	..	..	..	1	77	19.30
Zion Hill	1945	Elder D. E. Wood, Elder H. B. Thomas, W. T. Thomas ..	July	3	2	..	1	..	..	..	2	2	23	15.00
Chestnut Grove	1946	Will Berrier, Alex Edwards, T. B. Thomas	Aug.	4	..	..	1	..	..	..	1	1	55	8.00
Boyles Chapel ..	1947	J. I. Lawson, Sam Palmer, Elder James Hill	May	1	1	..	..	..	..	..	2	..	59	12.00
Sandy Ridge ..	1948	Elder George Berrier, P. L. Hawks, Clever Hawks	Aug.	3	1	1	1	2	..	..	1	..	59	14.00
Ararat	1949	J. E. Simmons, W. F. Rogers, Otis Rogers	May	2	..	..	..	..	..	..	..	..	24	10.50
Liberty	1950	Brady Pilson, Willie Hutchens, Curtis Harbour	Sept.	1	..	..	1	..	..	..	..	1	25	9.00
Volunteer ...	1951	R. L. Nelson, W. O. Joyce, Cyphus Childress	June	4	..	1	1	..	..	1	..	1	66	20.00
Stoney Creek ..	1952	E. L. Hunter, E. F. Simmons, J. M. Hunter	June	3	1	..	3	..	..	..	1	..	57	24.50
Hogan's Creek .	1953	Carlton Fulk, Geanie Ashburn, Monroe Marion	Aug.	3	..	..	..	..	..	..	3	1	9	9.00
Pilot Mountain .	1954	Walter Griffin, Ellis Gordon, Elder Jesse Collins	Aug.	1	1	..	3	..	..	..	2	2	21	7.00
Mitchell's River	1955	Elizabeth Southard, Fannie Southard, Elder Coy Sikes	July	4	..	..	2	..	..	..	..	..	13	8.00
Mulberrey	1956	G. W. White, Coy Hawks, Owen Felts	Aug.	1	1	1	..	..	..	..	..	..	26	14.50
Union	1957	H. L. Badgett, Carroll Gardner, O. B. Venable	July	4	1	..	..	..	..	..	..	2	65	28.85
		Totals		..	13	4	17	3	..	3	11	16	789	261.65

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Minutes

OF THE

One Hundred Twenty-Sixth

Annual Session

OF THE

Fisher's River

Primitive Baptist Association

HELD WITH

Little Vine Church

SURRY COUNTY, NORTH CAROLINA

FRIDAY, SATURDAY and SUNDAY,

JULY 11, 12, 13,

1958

Next session convenes with Pleasant Grove Church, located in Yadkin County, near East Bend, N. C., Friday before the second Sunday in July, 1959.

OFFICERS

ELDER JAMES F. HILL - Moderator, King, N. C.
ELDER J. G. FULK - Assistant Moderator Mt. Airy N. C.
1539 Forest Drive
CURTIS HARBOUR - Clerk, Rt. 2, Dobson, N. C.
O. W. SISK - Assistant Clerk,..... King, N. C.

The Primitive Baptist Publishing House
Elon College, North Carolina

Proceedings

OF THE ONE HUNDRED AND TWENTY-SIXTH SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT LITTLE VINE, SURRY COUNTY, N. C.

July 11, 12, and 13, 1958.

Services were introduced with song and prayer by Elder Edd Douglas, Moderator of the Mountain Association.

The Introductory Sermon was preached by Elder James F. Hill, Moderator of Fisher's River Association, text, Eph. 2:1-3. Followed by Elder C. N. Tilson from St. Clair's Bottom Association. After intermission gathered in the Church house for Association work, and after song and prayer by Elder Bell Tucker from Piney Grove Association, proceeded to business as follows:

1. Called for Association letters from the different churches. The letters were read and messengers seated, by move, second and vote.

2. By move, second and vote that we elect our Moderator by secret ballot. Appointed Elders M. H. Vaden, Walter Evans and M. O. Stevens to hold the election. Elder James F. Hill was elected Moderator and Elder J. G. Fulk, Assistant Mod.

3. On motion that the same method be used to elect the Clerk. Curtis Harbour was elected Clerk, and O. W. Sisk, Assistant Clerk.

4. Call for correspondents from sister Associations, and they came forward as follows:

(a) Senter: Not represented.

(b) Roaring River: Brethren John Choate, Hort Brooks.

(c) St. Clair's Bottom: Brethren H. A. Arrington, Delmar Heath, and Elder C. N. Tilson.

(d) Washington: Elders Hadley Edwards, A. R. Singleton.

(e) Mountain: Elder Walter Evans, Brethren J. H. Stomper, and Jack Reeves.

(f) Mates Creek: Elders Fonso Justice and Monroe Justice.

(g) United Primitive Baptist Association of Va.: None.

(h) Piney Grove: Elders Bell Tucker, M. O. Stevens.

5. Called for visitors from sister Associations, and they came forward as follows:

(a) Senter: None.

(b) Roaring River: Brethren J. F. Coffee, J. A. Hall, W. C. Hall, and Troy Miller, and Elder C. D. Hall and wife.

(c) St. Clair's Bottom: Brethren Burnie Heath, and Huey Blevins.

(d) Mates Creek: Elder Wallace Chapman, Brother Rosevelt Coleman.

(e) United Primitive Baptist Association of Virginia: Elder Ray Rotenizer and wife, Elder R. L. Bonds and wife, and Brethren Allen Easter, E. C. Thompson, Z. F. Golden.

(f) Washington: Brother W. A. Bowman and wife, Sister Ellen Breeding, and Elder M. K. Cook.

(g) Mountain: Elders C. C. Sawyers, C. A. Lawson and wife, Brethren John Watson, and Lon Reeves.

(h) Piney Grove: Elders M. H. Vaden, Joel Simmons, Grover Goins, and R. L. Rogers and wife, and Brethren Guy Priddy, S. C. Shelton and wife, Andrew Bennet and wife, Roy Hall and wife, C. M. Dillon, and Lee Anderson.

6. On motion that we welcome and seat the correspondents and visiting brethren. This was carried out by move, second and vote.

7. By move second and vote that our Moderator make all temporary committee appointments and they were appointed as follows:

A. Committee on Arrangements: Brother Lem Holder, Elder B. Coy Sikes, and Brother E. J. Whitaker.

B. Committee to distribute Minutes: Brethren C. E. Fulk, and J. M. Hunter.

C. Committee on Finance: Brethren Brady Pilson, and T. M. Simpson.

D. Committee on Preaching: Elders J. M. Edwards, J. L. Williams, Brethren Jesse Key and O. B. Venable.

E. Committee to appoint correspondents to sister associations: Brethren J. H. Keaton and J. B. Key.

8. By move, second and vote that the clerk mail to the churches all corresponding Minutes on arrival.

9. On motion that the Minutes of the day be read. The Minute was read by the Clerk, and received by move, second

and vote.

10. On motion to adjourn to meet Saturday morning at nine-thirty o'clock for Association work, and ten o'clock for the Preaching Service.

SATURDAY MORNING, July 12, 1958.

The Association met pursuant to adjournment of yesterday, and after song and prayer by Elder A. R. Singleton, Moderator of Washington Association, proceeded to business as follows:

1. Called the role of messengers, and marked those that were absent.

2. By move, second and vote that we seat Chestnut Church, which was not there on Friday.

3. Called for correspondents and visitors that were not here on Friday, and their names added to Friday's list.

4. Called for report of Committee on Arrangements and they reported as follows:

A. We recommend that our Moderator be given $30.00 and our Assistant Moderator be given $20.00. Also our Clerk be given $30.00 and our Assistant Clerk be given $20.00.

B. We recommend that the Circular Letter written by Elder Jesse Collins be printed in our Minutes.

C. We recommend that our Clerk have the usual amount (1200) copies of our Minute printed and distributed as usual.

D. We recommend that the letter which was presented to us (The Committee on Arrangements) from Stewart's Creek Church they not being in fellowship and correspondence with us, we did not consider the letter.

E. We recommend that the Obituaries of Deacon L. G. Tucker from Volunteer Church and Deacon E. E. Cox from Rock House Church be printed in our Minute.

F. We recommend that the Association send a committee to inquire into the reason why Sandy Ridge Church did not represent in the Association. By move, second and vote that we send a Committee composed of the following: Elder J. M. Edwards, Elder J. L. Williams, Brother Elbert Hunter, Elder D. E. Wood, and Brother T. M. Simpson.

G. We recommend that the next session be held with the Church at Pleasant Grove, in Yadkin County, near East Bend,

H. We recommend that the Articles of Faith, Rules of Decorum, Constitution, and Covenant be printed in our Minutes as usual.

I. We recommend that the next Circular Letter written by Elder Coy Sikes.

J. We recommend a Resolution of Thanks to God for His wonderful blessings to usward, and to the brethren, sisters and friends for their loyal support and kindness in taking care of this Association.

5. By move, second and vote that we receive the recommendations of the committee.

6. Called for report of the correspondents to sister associations. Report was received by move, second and vote, and excused the brethren that did not attend, and released the committee.

7. Called for report from committee to appoint correspondents to sister associations, and they reported as follows:

A. Senter: Elder J. M. Edwards, Brother S. R. Gillispie.

B. Roaring River: Elder J. L. Williams, and Bro. Jesse Key.

C. St. Clair's Bottom: Elder Will Inman, Bro. Curis Harbour

D. Washington: Elder Coy Sikes, Bro. Glenn Hunter.

E. Mates Creek: Bro. O. W. Sisk, Elder J. G. Hulk.

F. Mountain: Elder James Hill, Bro. O. B. Venable.

G. Piney Grove: Bros. J. E. Simmons, W. A. Joyce.

8. By move, second and vote that we send correspondents to the United Primitive Baptist Association of Virginia as follows: Elder Jesse Collins, Bro. Brady Pilson. (appointed by Preaching Committee)

9. Called for report of Finance Committee. They reported $234.40 received from the churches.

10. On motion to read the Minute of the day's work. Minute read and received by move, second and vote, thus becoming a work of the body. Signed by Moderator and Clerk.

ELDER JAMES F. HILL, Moderator, King, N. C.

ELDER J. G. FULK, Ass't. Mod, 1539 Forest Dr., Mt. Airy

CURTIS HARBOUR, Clerk, Rt. 2, Dobson, N. C.

O. W. SISK, Ass't. Clerk, King, N. C.

11. Called on Elder Walter Evans from Mountain Association to close the Association work with song and prayer.

12. Order of Preaching:

Friday morning—Elder James F. Hill of Fisher's River Association, text used, Eph. 2:1-3. Elder C. N. Tilson from St. Clair's Bottom Association, failed to get text.

Fridiay afternoon—Elder Edd Douglas from Mountain Association, failed to get text. Elder Ray Rotenizer from United Primitive Baptist Churches of Virginia, failed to get text. Elder Allen Easter from United Primitive Baptists of Virginia, failed to get text. Elder Harry Bowman from Locust Grove Ind. Church, failed to get text.

Saturday morning—Elder Sam Adkins from Wilson Ind. Church, failed to get text. Elder Fonso Justice from Mates Creek Asso., failed to get text. Elder A. R. Singleton from Washington, failed to get text. Elder C. D. Hall from Roaring River, failed to get text.

Saturday afternoon—Elder M. H. Vaden from Piney Grove Asso., failed to get text. Elder F. P. Stone from Fisher's River Asso., failed to get text. Elder Bell Tucker from Piney Grove Asso., failed to get text.

Sunday morning—Services were introduced by song and prayer by Elder Eddie Martin from Piney Grove Asso. Followed by Hadly Edwards from Washington Asso., text, Rom. 8, Elder Henry Vires from Washington Asso., text, "Ye must be born again." Elder R. L. Rogers from Piney Grove Asso., text, Heb. 8:11.

Sunday afternoon—Elder Walter Evans from Mountain, text, Ezek. 47:6. Elder A. L. Nealy from Indian Creek Association, no special text, Elder K. M. McBride from Indian Creek Association no special text. The Association was closed with song and prayer by Elder J. M. Edwards from Fisher's River Association.

FINANCIAL REPORT:

Balance in Clerk's hands from last year		$326.17
Balance tied up in histories		73.00
Collected from the churches		234.40
Total		$633.57
Gave our Moderator	$30.00	
Gave our Assistant Moderator	20.00	
Gave our Clerk	30.00	
Gave our Assistant Clerk	20.00	
Gave visiting Elders	100.00	
Paid for printing and mailing Minutes	65.00	
Tied up in histories	73.00	
Balance in Clerk's hands	295.57	
Total	$633.57	633.57

CIRCULAR LETTER

Dear Brethren, being appointed by the Association to write this letter to the dear brethren, I will try in my weak way to do so. I feel so poor in spirit to try to write to so great a people. I don't know anything better to write than the things I have seen and handled.

I saw the church when I was about the age of twelve, the most glorious and upright people my eyes ever beheld. Since that time I hope I have been a believer in the Old Primitive Baptists, and my convictions have brought me many times to tell of the same.

Several years later, being troubled I began praying over my troubles and conditions. One day I went out in the fear of God to pray, and believe I did. Then I started up toward the hill top, and the last I remembered was, Lord have mercy on me, and fell to the earth. I heard a noise, as great wings rushing through the air, that awoke me. When I got up I saw as it was a new heaven and a new earth. The old things had passed away, and behold all things became new.

The Lord has not cast away his people whom he foreknew. For whom he did foreknow, he also did predestinate; and whom he did predestinate he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.

Here in time is where we will need verything, we will ever need. When we leave here, we will need no light of the sun or the moon for the Lord God and the love will be the light of the city.

Jesus said, As I have loved you, love ye one another. With the same love he loved us with, we should love one another. Love is where he gave the commandment of love, to do and keep.

May the God of heaven and all grace, be with you all.

Jesse Collins

P. O. Box 64, Pilot Mountain, N. C.

OBITUARY OF DEACON E. E. COX

Deacon E. E. Cox was born Oct. 4, 1872. He was the son of John and Jane George Cox. He died December 24, 1957, making his stay on earth 85 years.

He was married to Cora Wilks. She died January 30, 1958. To this union was born ten children, four sons and six daughters. One son preceeded him in death.

Brother Cox joined the church at Rock House, August 7, 1915. He was ordained Deacon in June, 1926, and served faithfully as long as his health would permit.

Funeral services were conducted at his home church at Rock House, December 26, 1957. It was conducted by the Pastors, Elder Fletcher Beasley and Elder M. H. Vaden. His body was laid to rest in the Rock House Cemetery.

Written by the Assistant Clerk

Ruby Coins

OBITUARY OF DEACON L. G. TUCKER

Leander Gideon Tucker was born in Stokes County, N. C. on June 26, 1883. He was the son of Robert Benjamin and Julia Stone Tucker.

He departed this life November 18, 1957, making his stay on earth 74 years, four months and 22 days. Funeral services were conducted at Volunteer Primitive Baptist Church, by Elders Fletcher Beasley, Wallace Chapman, Sam Adkins, and Will Inman, and was buried in the Church Cemetery. To this union were born 10 children, 3 of whom preceded him in death. Leaving to mourn his passing, the widow, Mrs. Flora Emma Venable Tucker, three daughters, Mrs. Mayola Lynch, Mrs. Ada Ward, and Miss Clara Tucker. Four sons, Clifton, Howard, Emory and Clarence. Fifteen grandchildren and nine great grandchildren, a host of relatives and friends.

He first joined the Primitive Baptist Church at Pilot Mountain, was baptized on May 2, 1915. On February 25, 1933, he joined Volunteer Church by Letter. He was ordained a Deacon April 22, 1933 and was appointed a Church Trustee January 23, 1943. Brother Tucker also served as Church Clerk for several years. He was a good servant, a faithful member, and a firm believer in the doctrine of salvation by the grace of God. Brother Tucker served each office honorably and faithfully as long as his health would permit. He was a devoted husband, a kind and loving father, a good neighbor and will be greatly missed by his church and all who knew him.

Written by request of Volunteer Church.

O. W. Sisk

ORDAINED MINISTERS

James F. Hill, Rt. 1, King, N. C.
J. M. Edwards, Rt. 1, Dobson, North Carolina.
Coy Sikes, Rt. 3, Mount Airy, N. C.
J. L. Williams, Pine View Drive, Winston Salem, N. C.
Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
Jesse Collins, Pilot Mountain, North Carolina.
Will Inman, Pilot Mountain, N. C.
J. G. Fulk, 1539 Forrest Drive, Mt. Airy, N. C.
F. P. Stone, Dobson, North Carolina
J. W. Creed, Rt. 1, Ararat, North Carolina.
D. E. Wood, Rt. 1, Low Gap, North Carolina
H. B. Thomas, 125 East View St., Galax, Virginia.

LICENTIATES

J. S. Key, Rt. 1, Carthage, North Carolina
Claude Hutchens, Rt. 1, Dobson, N. C.
Clifton Tucker, Rt. 1, Westfield, N. C.
W. E. Thomas, Galax, Va.

CHURCHES AND THEIR PASTORS

Ararat—Elder J. F. Hill
Boyles Chapel—Elder J. F. Hill
Chestnut Grove—Elder H. B. Thomas.
Deep Creek—Jesse Collins
Hogan's Creek—Elder Jesse Collins.
Liberty—J. W. Creed
Little Vine—Elders J. M. Edwards, J. L. Williams, Coy Sikes.
Mitchell's River—Elders D. E. Wood, Coy Sikes
Mulberry—Elder W. C. Hawks.
Pilot Mountain—Elders Jesse Collins, Fletcher Beasley
Pleasant Grove—Elder C. D. Hall
Rock House—Elders M. H. Vaden, Fletcher Beasley
Stoney Creek—Elder J. G. Fulk, F. P. Stone
Tom's Creek—Elders R. L. Rogers, F. P. Stone.
Union—Elders J. W. Creed, J. G. Fulk, R. L. Rogers
Volunteer—Elder Sam Adkins
Zion Hill—Elders D. E. Wood, H. B. Thomas

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C. 35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C. 60
Chestnut Grove—G. P. Lyons, Mt. Airy, N. C. 80
Deep Creek (H. S.)—Mrs. Eunice Key, Siloam, N. C. 40
Hogan's Creek—Carlton Fulk, Siloam, N. C. 25
Little Vine—S. R. Gillespie, Dobson, N. C. 100
Liberty—Curtis Harbour, Dobson, N. C. 30
Mulberry—George White, Rt. 1, Elkin, N. C. 30
Mitchel's River—Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. .. 30
Pilot Mountain—Ellis Gordon, Pilot Mountain, N. C. 30
Pleasant Grove—H. E. Johnson, Box 65, East Bend, N. C. 35
Rock House—W. R. Coins, Westfield, N. C. 45
Stoney Creek—Elbert Hunter, Rt. 1, Mount Airy, N. C. 75
Sandy Ridge—A. M. Hawks, Rt. 5, Box 215, Mt. Airy, N. C. ... 55
Tom's Creek—L. L. Love, Pilot Mountain, N. C. 85
Union—O. B. Venable, Rt. 4, Mt. Airy, N. C. 85
Volunteer—R. L. Nelson, Pilot Mountain, N. C. 75
Zion Hill—Vestal Jones, Rt. 5, Box 368, Mt. Airy, N. C. 35

ASSOCIATION MAILING LIST

Mountain: Elder C. B. Kilby, Sparta, N. C. 25
Mates Creek—Stearl Hatfield, McCarr, Ky. 30
Roaring River: Elder A. T. Whittington, N. Wilkesboro, N. C. 15
St. Clair's Bottom: Elder C. N. Tilson, Chilhowie, Va. 15
Senter: G. E. Kilby, West Jefferson, N. C. 15
Washington: Elder L. S. Street, Grundy, Va. 30
United P. B. Association of Va. Elder E. S. Salmons, Floyd, Va. .. 15
Abbott's Creek: Elmer Yarborough, Rt. 1, Linwood, N. C. 15
Indian Creek: J. R. Lilly, Bx 136, Hinton, W. Va. 15
G. Curtis Harbour, Association Clerk 80
1200

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.
13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.
2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.
3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.
4. The association, when convened, shall be governed and ruled by a regular and proper decorum.
5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.
6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found

orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES		NAMES OF CHURCH MESSENGERS	Communion Mo.	Sun. of Meeting	Ordained Minis.	Licensed gifts	Rec'd by Baptism	Rec'd by Letter	Restored to Fel.	Dis. by Letter	Excluded	Deceased	Membership	Contribution
Pleasant Grove .	1941	H. E. Johnson, J.W. Spencer, J. W. Hutehens	June	3	..		..	..	..		..	1	25	$15.00
Rock House ...	1942	W. R. Coins, J. H. Keaton, Edgar Lawson	Sept.	2	1	..	..	..	1		..	4	46	9.50
Deep Creek	1943	Jesse Key, Burges Key, Roby Murphy	June	2	..	..	..	..	..	..	..	2	19	8.00
Tom's Creek ...	1944	Aubrey Love, Glenn Hunter, Y. W. Simmons	June	2	1		..	..	..	..	..	3	74	24.75
Zion Hill	1945	Eld. D. E. Wood, Vestal Jones, W. P. Johnson ...	July	3	2	1	..	..	..	..	..		23	15.60
Chestnut Grove	1946	Will Berrier, T. B. Thomas, G. P. Lyons	Aug.	4	..	..	2		.	..	..	..	57	8.30
Boyles Chapel ..	1947	Lem Holder, Reid Morefield, E. H. Taylor	May	1	1	..	1			..	..	..	60	14.00
Sandy Ridge ..	1948	Not represented		..	..	..	..	..	..	..	..	..	...	...
Ararat	1949	J. E. Simmons, Otis Rogers, W. F. Rogers	Aug.	2	..	..	..	..	..	..	..		24	7.50
Liberty	1950	Brady Pilson, Willie Hutchens, Curtis Harbour	Sept.	1	..	..	..	..	..	..	..	1	24	8.00
Volunteer ...	1951	R. L. Nelson, W. A. Joyce, E. W. McMillan	June	4		1	..	..	..	..	2	2	63	20.00
Stoney Creek ..	1952	E. L. Hunter, W. C. Hiatt, J. M. Hunter	June	3	1	..	..	..	..	..	..	1	56	21.00
Hogan's Creek .	1953	Carlton Fulk, Willie McKinney, Myrtle Jones	Aug.	3	..	..	2	..	..	1	..		10	14.50
Pilot Mountain .	1954	Eld. Jesse Collins, Walter Griffin,Sam Frye	Aug.	1	1	..	1	..	..	..	.	3	19	5.00
Mitchell's River	1955	Owen Felts, Eld. Coy Sikes, Elizabeth Southard ...	July	4	..		..	..	..	..	..	4	8	9.00
Mulberrey	1956	Eld. Coy Hawks, G. W. White, Elbert Slawter	Aug.	1	1	1	1	1	1	..	2	.	28	18.00
Little Vine	1957	T. M.Simpson, O. B. Venable, Ellis Whitaker ...	July	4	1	..	..	..	..			2	63	17.25
Union	1958	Eld. J. M. Edwards, Eld. J. L. Williams, J. R. Gillispie	Aug.	2	3	1	3	..	..	..	..	..	104	19.80
		Totals	..		12	4	10	1	2	1	4	23	703	234.40

200
MP66f

Minutes

OF THE

One Hundred Twenty-Seventh Annual Session

OF THE

Fisher's River Association

OF PRIMITIVE BAPTISTS

HELD WITH

Pleasant Grove Church

YADKIN COUNTY, EAST BEND, NORTH CAROLINA
FRIDAY, SATURDAY, AND SUNDAY,
JULY 10, 11, 12,

1959

Next session convenes with Deep Creek Church, located in Yadkin County, North Carolina, Friday before the second Sunday in July, 1960.

— OFFICERS —

ELDER JAMES F. HILL ..... Moderator
ELDER J. G. FULK ..... Assistant Moderator
1539 Forest Drive, Mt. Airy, N. C.
CURTIS HARBOUR ..... Clerk
Rt. 2, Dobson, N. C.
ELBERT L. HUNTER ..... Assistant Clerk
Rt. 1, Box 183, Mt. Airy, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE
Elon College, North Carolina

Proceedings

OF THE ONE HUNDRED TWENTY-SEVENTH ANNUAL SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT PLEASANT GROVE NEAR EAST BEND, YADKIN COUNTY, NORTH CAROLINA JULY 10, 11, AND 12, 1959.

Services were introduced with song and prayer by Elder Charlie Hall, Moderator of the Roaring River Association.

The Introductory Sermon was preached by Elder J. G. Fulk, Assistant Moderator of Fisher's River Association, no special text. After intermission gathered in the church house for Association work, and after song and prayer by Elder Hadley Edwards from Washington Association, proceeded to business as follows:

1. Called for Association letters from the different churches. The letters were read and messengers seated, by move, second and vote.

2. By move, second and vote that we elect our Moderator and Clerk by secret ballot. Appointed Elders Hadley Edwards, Joel Simmons, and M. O. Stevens to hold the election. Elder James F. Hill was elected Moderator and Elder J. G. Fulk Assistant Moderator. Curtis Harbour was elected Clerk and Brother Elbert Hunter was elected Assistant Clerk.

3. Call for correspondents from sister associations, and they came forward as follows:

(a) Senter: Not represented.

(b) Roaring River: Elder Charlie Hall, Brother John D. Hall, Brother John Choate.

(c) St. Clair's Bottom: Brethren A. J. Arrington, and Vernie Heath.

(d) Washington: Elders Hadley Edwards, Martin Edwards, Henry Vires and Lic. Robert Bostic.

(e) Mountain: Elder Walter Evans.

(f) Mates Creek: None.

(g) United Primitive Baptist Association of Va., Elders Monroe McGrady, and Waldon Stockner.

(h) Piney Grove: Elders R. L. Rogers, Edd Priddy, Joel Simmons, Deacons S. O. Shelton, and Roy Hall.

4. On motion that we welcome and seat our correspondents. This was carried out by move, second and vote.

5. Called for visitors from sister Associations, and they came forward as follows:

(a) Senter: None.

(b) Roaring River: Brother W. C. Hall.

(c) St. Clair's Bottom: None.

(d) Washington: Sisters May Edwards, Lizzie Kizer, Julia Jones, and Ellen Breeding.

(e) Mountain: Elder Edd Douglas and Brother Lon M. Reeves and wife.

(f) Mates Creek: None.

(g) United Primitive Baptist Association of Va.: Brethren E. C. Thompson, Joe Banks and wife, Hermon Feltz and wife, Homer Sutphin and wife, Lic. R. L. Bond and wife, and Elder V. E. Ogle.

(h) Piney Grove: Elders Sam Adkins, M. O. Stevens, M. H. Vaden, Brethren Guy Priddy and wife, Jack Alley and wife, Joe B. Joyce, Charlie Stevens and wife. Jossie Schafer and wife, Deacons A. A. Jefferson, Moir Flippin and wife, Sister Lundy Wood.

6. On motion that we welcome and seat our visiting Brethren and Sisters. This was carried out by move, second and vote.

7. By move, second and vote that our Moderator make all temporary committee appointments and they were appointed as follows:

A. Committee on Preaching: Messengers from Pleasant Grove Church, Elder Charlie Hall, Pastor of Pleasant Grove Church; Elder Matt Edwards and Deacon Brady Pilson.

B. Committee on Arrangements: Elders D. E. Wood, Jesse Collins, Deacons Lem Holder, Glenn Hunter and Raymond Smith.

C. Committee on Finance: Deacon T. M. Simpson and Brother E. H. Taylor.

D. Committee to appoint correspondents to sister Associations: Elders H. B. Thomas, Coy Hawks, and Brother J. A. Marion.

8. On motion that the minutes of the day be read. The minute was read by the Clerk, and received by move, second

and vote.

9. On motion to adjourn to meet Saturday morning at nine-thirty o'clock for Association work, and ten o'clock for the preaching service.

SATURDAY MORNING, July 11, 1959

The Association met pursuant to adjournment of yesterday, and after song and prayer by Elder R. L. Rogers from Piney Grove Association, proceeded to business as follows:

1. Called the roll of messengers, and marked those that were absent.

2. Called for correspondents and visitors that were not here on Friday and added their names to Friday's list.

3. Called for petitionary letters. None presented.

4. Called for report of Committee on Arrangements and they reported as follows:

A. We recomment that our Moderator and Clerk receive $30.00 each, and our Assistant Moderator and Assistant Clerk receive $20.00 each.

B. We recommend the Circular Letter written by Elder Coy L. Sykes be printed in our minute.

C. We recommend that our Clerk have the usual amount (1200) copies of our minute printed and distributed as usual.

D. We recommend that the Obituary of Deacon Samuel Fry from Pilot Mountain Church be printed in our minute.

E. We recommend that the next session of the Association be held with the church at Deep Creek in Yadkin County, North Carolina.

F. We recommend that the Articles of Faith, Rules of Decorum, Constitution, and Covenant be printed in our minutes as usual.

G. We recommend that the next Circular Letter be written by Elder D. E. Wood.

H. We recommend to admonish Rock House Church to be reconciled to the work of the Fisher's River Association, due to the charge placed against Mates Creek Association.

The charge is (Rock House Church) moved, second and vote that we drop correspondence with Mates Creek Association. They refused independent churches.

I. We recommend thath the Clerk refund to Elder F. P. Stone the amount of money he now has invested in the history books of the Fisher's River Association.

J. We recommend a Resolution of thanks to God for His wonderful blessings to usward, and to the dear brethren, sisters and kind friends for their loyal support and kindness in taking care of the Association.

5. By move, second and vote that we receive the recommendations of the committee and discharge them.

6. By move, second and unanimous vote we drop Rock House Church from our Association because of Rock House Church's refusal to go along with the Association in regard to a stand of Mates Creek Association on independent churches. This being the request of Rock House Church.

7. Called for report of the correspondents to sister associations. Report was received by move, second and vote and excused the brethren that did not attend and released the committee.

8. Called for report from committee to appoint correspondents to sister associations, and they reported as follows:

A. Washington: Elders Matt Edwards, James Hill, and Deacon Jesse Key.

B. Mates Creek: Elder Coy Sykes, Deacons O. B. Venable and George White.

C. St. Clair's Bottom: Elder D. E. Wood, Brethren G. P. Lyons, and Elbert Hunter.

D. United Primitive Baptist Association of Va.: Elder Jesse Collins, Deacons Glenn Hunter, and Ernest Simmons.

E. Senter: Elder J. L. Williams, Brother Lester Hawks and Deacon Dillard White.

F. Mountain: Elders J. G. Fulk, J. L. Williams, and Deacon Howard Hill.

G. Roaring River: Elder H. B. Thomas, Brethren J. A. Marion and Curtis Harbour.

H. Piney Grove: Elders James Hill, Coy Hawks and Deacon Brady Pilson.

9. Called for report of committee sent last year to inquire into the reason why Sandy Ridge Church did not represent in the Association. They reported the trouble that existed was

taken care of. By move, second and vote we accept the report and discharge the committee.

10. Called for report of Finance Committee. They reported $265.65 received from the churches. By move, second and vote to receive report of the committee and discharge them.

11. On motion to read the minute of the day's work. Minute read and received by move, second and vote, thus becoming a work of the body. Signed by Moderator and Clerk.

ELDER JAMES F. HILL, Moderator, King, N.C.
ELDER J. G. FULK, Ass't Mod., 1539 Forest Dr.,
Mt. Airy, N. C.
CURTIS HARBOUR, Clerk, Rt. 2, Dobson, N. C.
ELBERT HUNTER, Ass't. Clerk, Rt. 1, Box 183,
Mt. Airy, N. C.

12. Called on Elder Jesse Collins to close the Association work with song and prayer.

13. Order of Preaching:

Friday morning: Elder J. G. Fulk of Fisher's River Association, no special text.

Friday afternoon: Elder Edd Douglas from Mountain Association, failed to get text. Elder Watt Tuttle from Clear Springs Independent Church, failed to get text.

Saturday morning: Elder Monroe McGrady from United Primitive Baptist Association of Virginia, failed to get text. Elder M. M. Edwards from Washington Association, failed to get text. Elder Sam Adkins from Piney Grove Association, failed to get text. Elder Edd Priddy from Piney Grove Association, failed to get text. Elder Henry Vires from Washington, failed to get text.

Saturday afternoon: Elder M. H. Vaden from Piney Grove Association, failed to get text. Elder V. E. Ogle from United Primitive Baptist Association of Virginia, failed to get text. Elder Waldon Stockner from United Primitive Baptist Association of Virginia, no special text.

Sunday morning: Elder R. L. Rogers from Piney Grove Association, text, Jn. 8. Elder Hadley Edwards from Washington Association, text, "God is able." Elder Walter Evans from Mountain Association, text, Sol. 14:2.

Sunday evening: Elder Charlie Hall from Roaring River Association, no special text. The Association was closed by song and prayer by Elder James F. Hill, Moderator of Fisher's River Association.

14. Financial report.

Balance in Clerk's hands from last year	$295.57
Balance tied up in histories	73.00
Collected from the churches	265.65
Total	$634.22

Gave our Moderator	$ 30.00
Gave our Assistant Moderator	20 00
Gave our Clerk	30.00
Gave our Assistant Clerk	20 00
Gave visiting Elders	77.00
Paid for printing and mailing minutes	65.00
Tied up in histories	73.00
Paid Elder F. P. Stone the money he had invested in history books of the Association	150.00
Balance in Clerk's hands	169 22
Total	$634.22

CIRCULAR LETTER

Dear Brethren:

Being appointed by the Association to write the Circular Letter, although feeling too little and unworthy to undertake such a sacred matter, still I hope and trust in One that is able to bless a man to write as He did the prophets of old.

My mind goes to the scripture which will be found in Romans, chapter five and verse one, "Therefore being justified by faith, we have peace with God." Now being justified by faith means to me, that when we have that faith to the extent that we are in peace with God, is to have it in the fullness of the Spirit and we do not have faith to that effect at all times. You know and I know that it is impossible for man to have faith in God from the standpoint of nature, because the carnal mind of man is enmity to God, not subject to God's laws, neither indeed can be. If we had that faith at all times we would not only have

peace with God, but we would have peace with one another at all times.

But I do thank God that faith which He in His Spirit makes us to feel that it makes us to forget the carnal mind. Although the faith was delivered to the saints just one time, but when Jesus said to those two good sisters concerning Lazarus' death, "I am the Resurrection and the Life," it has to be made manifest to us from time to time. Therefore if we could have that faith at all times there would never be any trouble among God's children, but David of old said concerning the faith: that faith in its fullnes we are in the bonds of love, therefore when we are brought to the place of sadness by sorrow and temptation we are made to cry out again as those disciples did when they were on the troubled ship, they cried to the same faith which had been delivered to them many years before. But the faith was in the vessel but was not manifested until they were made to cry out, then the same faith which was Jesus Christ was made manifest again. Then they were justified by faith and had peace there with God.

Let us pray as much as the Lord's will to bless us. That we can have faith in the fullness of the Spirit, that we can have peace with God and that we can have peace with one another. Faith is a gift of God and in the fullness of faith there is salvation and there is salvation in none other. Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.

By faith Noah built the ark; by the commandments of God he through faith put every piece to the place. Now notice, he did not do this without faith but by faith and it pleased God and when we are blessed to preach in the demonstration and spirit and power of God, every piece is put to the right place because it is the works of God and it not only saves us but those that hear us. By faith Noah and his family were saved. So without faith it is impossible to please God, but through faith we do all things well. Now may God's blessings continue to lead and direct you all is my prayer for Jesus' sake.

Your little unworthy brother in hope,

ELDER COY L. SYKES

OBITUARY

Samual Jessie Fry (better known as Sam Fry) born in Stokes County, North Carolina, September 20, 1878. Son of the late George and Deloris Shelton Fry. Departed this earthly life November 27, 1958, age 80 years, 2 month and 7 days. United with the Pilot Mountain Primitive Baptist Church September 4, 1915. Ordained as Deacon October 2, 1920; he was a member 43 years and served as deacon 38 years and was faithful to the church and office as deacon. Believed abiding in and by deciplines and commandments layed down in the Bible was all the law any church needed; being always ready and willing to give counsel and encouragement to us, his younger brethren, for he was certainly an able counselor, never departing from the faith once delivered to the saints. But the Lord has seen fit to take him to Himself. We feel our loss is his eternal gain. May we be enabled by divine grace to bow in humble submission to His divine will and be enabled to say as Job of old, "The Lord gives and the Lord hath taken away." Blessed be the name of the Lord. This written by his and the church's unworthy Clerk.

ELLIS GORDON

ORDAINED MINISTERS

J. M. Edwards, Rt. 1, Dobson, North Carolina.
Coy Sikes, Rt. 3, Mount Airy, N. C.
J. L. Williams, Pine View Drive, Winston Salem, N. C.
Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
Jesse Collins, Pilot Mountain, North Carolina.
J. W. Creed, Rt. 1, Ararat, North Carolina.
H. B. Thomas, 125 East View St., Galax, Virginia.
D. E. Wood, Rt. 1, Low Gap, North Carolina
James F. Hill, Rt. 1, King, N. C.
J. G. Fulk, 1539 Forrest Drive, Mt. Airy, N. C.
J. I. Cruise, 1518 Old Lowgap Road, Mt. Airy, N. C.
F. P. Stone, Dobson, North Carolina

LICENTIATES

Claude Hutchens, Rt. 1, Dobson, N. C.
J. S. Key, Rt. 1, Carthage, North Carolina
W. E. Thomas, Galax, Va.
Elbert L. Hunter, Rt. 1, Box 183, Mt. Airy, N. C.
Clifton Tucker, Rt. 1, Westfield, N. C.

CHURCHES AND THEIR PASTORS

Ararat (C. H.): Elder James F. Hill
Boyles Chapel—Elder J. F. Hill
Chestnut Grove—Elder H. B. Thomas, J. I. Cruise
Deep Creek—Jesse Collins
Hogan's Creek—Elder Jesse Collins.
Liberty—Elder H. B. Thomas, J. W. Creed
Little Vine—Elders J. M. Edwards, J. L. Williams, Coy Sikes.
Mitchell's River—Elders D. E. Wood, Coy Sikes
Mulberry—Elder W. C. Hawks, F. P. Stone, J. M. Edwards
Pilot Mountain—Elders Jesse Collins, Fletcher Beasley
Pleasant Grove—Elder C. D. Hall
Sandy Ridge: Elders Coy Sikes, J. I. Cruise
Stoney Creek—Elder J. G. Fulk, F. P. Stone
Tom's Creek—Elders R. L. Rogers, F. P. Stone.
Union—Elders J. W. Creed, J. G. Fulk, R. L. Rogers
Volunteer: Elder Sam Adkins
Zion Hill—Elders D. E. Wood, H. B. Thomas

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C. 35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C. 60
Chestnut Grove—G. P. Lyons, 903 Banner St. Mt. Airy, N. C. .. 80
Deep Creek (H. S.)—Mrs. Eunice Key, Siloam, N. C. 40
Hogan's Creek—Carlton Fulk, Siloam, N. C. 25
Little Vine—S. R. Gillespie, Dobson, N. C. 100
Liberty—Curtis Harbour, Dobson, N. C. 30
Mulberry—George White, Rt. 1, Elkin, N. C. 30
Mitchel's River—Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. .. 30
Pilot Mountain—Etta Venable, Rt. 1, Pilot Mountain, N. C. 30
Pleasant Grove—H. E. Johnson, Box 65, East Bend. N. C. 35
Stoney Creek—Elbert L. Hunter, Rt. 1, Box 183, Mt. Airy, N. C. 75
Sandy Ridge—A. M. Hawks, Rt. 5, Box 277, Mt. Airy, N. C. .. 55
Tom's Creek—L. L. Love, Pilot Mountain, N. C. 85
Union—O. B. Venable, Rt. 4, Mt. Airy, N. C. 85
Volunteer—R. L. Nelson, Pilot Mountain, N. C. 75
Zion Hill—Vestal Jones, Rt. 5, Box 368, Mt. Airy, N. C. 35

ASSOCIATION MAILING LIST

Mountain: Lon M. M. Reeves, Sparta, N. C. 25
Mates Creek—Stearl Hatfield, McCarr, Ky. 30
Roaring River: John D. Hall, 278 South St., Elkin, N. C. 15
St. Clair's Bottom: H. M. Blevins, Jr., Chilhowie, Va. 15
Senter: G. E. Kilby, West Jefferson, N. C. 15
Washington: Elder L. S. Street, Grundy, Va. 30
United P. B. Association of Va. Elder E. S. Salmons, Floyd, Va. .. 15
Abbott's Creek: Reid L. Blevins, Rt. 7, Box 547, Salisbury, N. C. 15
Indian Creek: J. R. Lilly, Bx 136, Hinton, W. Va. 15
G. Curtis Harbour, Association Clerk 120
1200

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.
13. Any member who shall wilfully and knowingly break any of these rules shal be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union. and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.
2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.
3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.
4. The association, when convened, shall be governed and ruled by a regular and proper decorum.
5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray

for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES		NAMES OF CHURCH MESSENGERS	Communion Mo.	Sun. of Meeting	Ordained Mins.	Licensed Gifts	Rec'd by Baptism	Rec'd. by Letter	Restored	Dis'd. by Letter	Excluded	Deceased	Membership	Contributions
Deep Creek	1943	Coy Flippin, Jesse Key, Roby Murphy	June	2	..	..	3		..	..			22	$14.00
Tom's Creek	1944	Aubrey Love, Glenn Hunter, Y. W. Simmons	June	2	1		..			..	..	4	70	20.80
Zion Hill	1945	H. B. Thomas, H. J. Hill, Elve Hawks	July	3	2	1	1	..	2	..	4	..	22	15.10
Chestnut Grove	1946	Elder J. I. Cruise, Alex Edwards, G. P. Lyons	Aug.	4			..	..	..	..		2	55	8.00
Boyles Chapel ..	1947	Len Holder, Reid Moorefield, E. H. Taylor	May	1	1		1	1	..	..	3	2	57	19.75
Sandy Ridge	1948	Garnet Easter, P. L. Hawks, Clever Hawks	Aug.	3	..	..	1	..	1		3	2	56	15.00
Ararat	1949	J. E. Simmons, W. F. Rogers, Sister Annie Beck	Aug.	2	..		..	..	..	..			24	10.00
Liberty	1950	Brady Pilson, J. A. Marion, Hubert Ashburn	Sept.	1	..	..			2		..	1	26	10.50
Volunteer	1951	R. L. Nelson, Raymond Smith, Clifton Tucker	June	4	..	1	1			2	..	2	60	20.00
Stoney Creek ..	1952	Elbert Hunter, E. F. Simmons, W. C. Hiatt	June	3	2	1	..	..	..		..	..	56	25.00
Hogan's Creek	1953	Carlton Fulk, Willie McKinney, Sister Elah Fulk	Aug.	3				..	..	..			10	10.00
Pilot Mountain	1954	Eld. Jesse Collins, Dee Sams, Walter Griffin	Aug.	1	1	..	5	2	..	..		4	22	11.00
Mitchell's River	1955	Elds. D. E. Wood, Coy Sikes, Sis. Elizabeth Southard..	July	4	..	..	1	..			..	..	9	8.00
Mulberry	1956	Eld. Coy Hawks, G. W. White, Owen Felts	Aug.	1	1	1	..					3	26	11.00
Union	1957	Eld. L. Badgett, O. B. Venable, T. M. Simpson	July	4	1	..	1	..	..	..	1	..	63	27.50
Little Vine	1958	Walter Nichols, J. D. White, Elder J. M. Edwards ..	Aug.	2	3	1	4			..	1	3	106	15.00
Pleasant Grove	1959	H. E. Johnson, J. T. Johnson, J. W. Hutchens	June	3	..	..					..	..	25	25.00
		Totals		..	12	5	18	3	5	2	12	23	709	265.65

206.4
MP66fi

Minutes

OF THE

One Hundred Twenty-Eighth Annual Session

OF THE

Fisher's River Primitive Baptist Association

HELD WITH

DEEP CREEK CHURCH

YADKIN COUNTY, NORTH CAROLINA
FRIDAY, SATURDAY AND SUNDAY,
JULY 8, 9, 10,

1960

Next session convenes with Rock House Church, located on Highway 268 about 8 miles East of Pilot Mountain in Stokes County, N. C., Friday before the second Sunday in July, 1961.

— OFFICERS —

ELDER JAMES F. HILL - Moderator, King, N. C.
ELDER J. G. FULK - Assistant Moderator, 1539, Forest Drive, Mount Airy, North Carolina
CURTIS HARBOUR - Clerk, Rt. 2, Dobson, N. C.
ELDER ELBERT L. HUNTER - Assistant Clerk, Rt. 1, Box 183, Mount Airy, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE
Elon College, North Carolina

Proceedings

OF THE ONE HUNDRED TWENTY-EIGHTH ANNUAL SESSION OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT DEEP CREEK, YADKIN COUNTY, NORTH CAROLINA, JULY 8, 9, AND 10, 1960.

Services were introduced with song and prayer by Elder Sam Atkins of Piney Grove Association.

The Introductory Sermon was preached by Elder Jesse Collins of the Fisher's River Association; text, Eph. 4:1-4. Followed by Elder A. R. Singleton, Moderator of Washington Association; text, John 6:44. After intermission gathered in the church house for Association work, and after song and prayer by Elder E. S. Stephens from Washington Association, proceeded to business as follows:

1. Called for Association letters from the different churches. The letters were read and messengers seated, by move, second and vote.

2. By move, second and vote that we elect the same Moderator and Assistant Moderator. They are Elder James F. Hill, Moderator; and Elder J. G. Fulk, Assistant Moderator.

3. By move, second and vote that we elect the same Clerk and Assistant Clerk. They are Curtis Harbour, Clerk; and Elder Elbert L. Hunter, Assistant Clerk.

4. Called for petitionary letters and received letters from Mountain View Church and Rock House Church.

5. By move, second and vote that we receive Mountain View Church into Fisher's River Association and seat its messengers.

6. By move, second and vote that we receive Rock House Church back into the Association and seat its messengers.

7. Called for correspondents from sister Associations, and they came forward as follows:

(a) Senter: Jim Walters and Tom Severt.

(b) Roaring River: Deacon W. C. Hall, John Choate, and Elder C. D. Hall.

(c) St. Clair's Bottom: Deacon W. B. Johnson.

(d) Washington: Elders A. R. Singleton and Henry Vires.

(e) Mountain: Deacon Raymond Nichols and Elder A. C. Walker.

(f) Mates Creek: Elders Fonso Justice, and Frank Wheeler.

(g) United Primitive Baptist Association of Va. Elders V. E. Ogle, S. S. Walker, Lic. J. F. Goad, and Deacon E. C. Thompson.

(h) Piney Grove: Elders M. H. Vaden, Edd Priddy, Harry Bowman and Deacon Moir Flippin.

8. On motion that we seat our correspondents. This was carried out by move, second and vote.

9. Called for visitors from sister associations and they came forward as follows:

(a) Senter: Elders G. D. Roten and Edd Severt.

(b) Roaring River: None.

(c) St. Clair's Bottom: None.

(d) Washington: Elders E. S. Stephens and M. C. Miller

(e) Mountain: Elders Edd Douglas, R. N. Joines and Brother Lon M. Reeves and wife.

(f) Mates Creek: Roosevelt Coleman, Sisters Fonso Justice, S. F. Wheeler and Teddy Ball.

(g) United Primitive Baptist Association of Va.: Elders F. W. Stockner and wife; Monroe McGrady and wife; Deacon Joe Banks and wife; Sisters Della Horton, Mary Branscombe, Ella Goad and S. S. Walker.

(h) Piney Grove: Elder Joel Simmons and wife; Deacons S. O. Shelton, A. A. Jefferson and wife; Russel Martin and wife; Elder R. L. Rogers and wife.

10. By move, second and vote that we welcome and seat our visiting brethren and sisters.

11. By move, second and vote that the Moderator make all temporary committee appointments and they were appointed as follows:

(a) Committee on Arrangements: Elders Jesse Collins, Coy Sikes, Deacons Raymond Smith, Glenn Hunter and Brother O. W. Sisk.

(b) Committee on Finance: Deacon E. H. Taylor, Deacon T. M. Simpson.

(c) Committee to appoint correspondents to sister associations: Elder J. L. Williams, Deacons J. M. Hunter and Brady Pilson.

(d) Committee on Preaching: Elders Matt Edwards and H. B. Thomas to work with messengers from Deep Creek Church.

12. Carried by move, second and vote that we apologize to Washington Association for the mistake we made in allowing members to move their membership from one church to another without being officially granted.

13. On motion that the minute of the day be read. The minute was read by the Clerk, and received by move, second and vote.

14. On motion to adjourn to meet Saturday morning at nine-thirty o'clock for Association work, and ten o'clock for the preaching service.

SATURDAY MORNING, July 9, 1960

The Association met pursuant to adjournment of yesterday, and after song and prayer by Elder C. D. Hall from Roaring River Association, proceeded to business as follows:

1. Called the roll of messengers, and marked those that were absent.

2. Called for correspondents and visitors that were not here on Friday and added their names to Friday's list.

3. Called for report of Committee on Arrangements and they reported as follows:

(a) We recommend that our Moderator and Clerk receive $30.00 each, and our Assistant Moderator and Assistant Clerk receive $20.00 each.

(b) We recommend that the Circular Letter written by Elder D. E. Wood be printed in our minute.

(c) We recommend that the Clerk have the usual amount (1200 copies) of our minute printed and distributed as usual.

(d) We recommend that the Obituaries of Elder J. W. Creed, Elder F. P. Stone, Deacon R. L. Nelson and Deacon Owens Felts be printed in our minute.

(e) We recommend that the next Association be held with the Church at Rock House.

(f) We recommend that the Articles of Faith. Rules of Decorum, Constitution, and Covenant be printed in our minutes.

(g) We recommend that the next Circular Letter be written by Elder James F. Hill.

(h) We recommend a resolution of thanks to God for His wonderful blessings to usward, and to the dear brethren and sisters and kind friends for their loyal support and kindness in taking care of the Association.

(i) We recommend that the Fisher's River Association send a committee to visit Abbott's Creek Association at its next session and inquire into their Orthodox practice and order of religion and report back to our next Association of their findings. This was the request of Elder C. E. Pickard, Moderator of Abbott's Creek Association.

4. By move, second and vote that we receive the recommendations of the committee and discharge them.

5. By move, second and vote according to item (i) of Committee on Arrangements that the Moderator appoint a committee to attend the next Abbott's Creek Association and report their finding back to the Association. Those appointed were Elder J. G. Fulk, Elder Matt Edwards, and Brother O. W. Sisk.

6. By move, second and vote to send correspondent to Indian Creek Association.

7. Called for report of the correspondents to sister associations. Report was received by move, second and vote and excused the brethren that did not attend.

8. Called for report from committee to appoint correspondents to sister associations and they reported as follows:

(a) Senter: Deacon E. H. Taylor, Elder H. B. Thomas, and Deacon Brady Pilson.

(b) St. Clair's Bottom: Deacons Raymond Smith, Raymond Coins and Elder J. I. Cruise.

(c) Mountain: Elders J. G. Fulk, D. E. Wood, Deacons Coy Flippin and Glenn Hunter.

(d) Roaring River: Elder Jesse Collins, Deasons Jesse Key, and Burton Venable.

(e) Mates Creek: Elder Coy Sikes, H. B. Thomas, and Deacon Lester Hawks.

(f) Washington: Elders Matt Edwards, James F. Hill, and Deacon George White.

(g) Indian Creek: Elders J. L. Williams, Coy Hawks, and Deacon Howard Hill.

(h) United Primitive Baptist Association of Va.: Brother Jule Marion, Brother Curtis Harbour and Elder Elbert Hunter.

(i) Piney Grove: Deacons Brady Pilson, J. M. Hunter, and Dillard White.

9. By move, second and vote that we receive the work of the committee and discharge them.

10. Called for report of Finance Committee, and they reported $273.75 received from the churches. By move, second and vote that we receive the report of the committee and discharge them.

11. By move, second and vote that when the committee on preaching finishes their work they are automatically discharged.

12. On motion to read the minute of the day's work. The minute was read and received by move, second and vote, thus becoming the work of the body. Signed by Moderator and Clerk.

Elder James F. Hill, Moderator, King, N. C.
Elder J. G. Fulk, Ass't Mod., 1539 Forest Dr., Mt. Airy, N. C.
Curtis Harbour, Clerk, Rt. 2, Dobson, N. C.
Elder Elbert Hunter, Ass't. Clerk, Rt. 1, Box 183, Mt. Airy, N. C.

13. Called on Elder Bell Tucker of Piney Grove Association to close the Association work with song and prayer.

14. Order of Preaching:

Friday Morning: Elder Jesse Collins of Fisher's River Association; text, Eph. 4:1-4. Elder A. R. Singleton of Washington Association; text, John 6:44.

Friday Afternoon: Elder J. W. Tuttle of Clear Springs Church, failed to get text. Elder Bell Tucker of Piney Grove Association,

failed to get text. Lic. R. L. Bond of United Primitive Baptist Asso. of Va, failed to get text.

Saturday Morning: Elder E. S. Stephens of Washington Association, failed to get text. Elder Edd Douglas of Mountain Association, failed to get text.

Saturday Afternoon: Elder Fonso Justice of Mates Creek Association, no special text. Elder C. D. Hall of Roaring River Association, text, "Seek and ye shall find." Elder Owen Harvey of Indian Creek Association.

Sunday Morning in the church: Elder Edd Priddy of Piney Grove Association, introduced. Eld. Henry Vires of Washington Association, text, John 17:5-8. Elder Frank Wheeler of Mates Creek Association, text, Hebrews 12. Elder Dewer Roten of Senter Association, no special text.

Sunday Morning at the stand: Elder S. S. Walker of United Primitive Baptist Asso. of Va., failed to get text. Elder R. L. Rogers of Piney Grove Association, failed to get text. Elder Velt Pyrtle of Piney Grove Association, failed to get text. Elder J. M. Edwards of Fisher's River Association, failed to get text.

Sunday Afternoon: Elder Hubert Morgan of Indian Creek Association, no special text used. Elder Henry Smith of Indian Creek Association, no special text. Elder Walter Evans of Mountain Association, failed to get text. The Association was closed by song and prayer by Elder Len Wilkins of Wilson Church.

15. Financial Report:

Balance in Clerk's hands from last year	$169.22	
Balance tied up in histories	223.00	
Collected from the churches	273.75	$665.97
Gave our Moderator	$ 30.00	
Gave our Assistant Moderator	20.00	
Gave our Clerk	30.00	
Gave our Assistant Clerk	20.00	
Gave visiting Elders	94.00	
Paid for printing and mailing minutes	65.00	
Tied up in histories	223.00	
Church letters to Association	6.00	
Balance in Clerk's hands	177.97	$665.97

CIRCULAR LETTER

Dear Brethren:—Being appointed by the Association to write this letter I feel too little to undertake to write to such a great people as you are to me. Now as you all know, Jesus is the Way, the Truth, and the Light, and there is no other way to that great city only by Him. He is the only one that can do a poor sin sick soul any good, praise His holy name. He came to this poor worm of the dust when everything else failed.

Now, dear brethren, as much as He has forgiven us for our sins, let us walk together in love and peace looking to Him, the author and finisher of our faith. Dear ones, He has promised His children a better home than we have here, and He is not slack in His promises. Dear ones, He will do everything He has promisised.

He loved His so well that He laid His life down in this world for His that they might have life and have it more abundantly right here in this world.

Now He has gone back to the Father, and some sweet day He will come again to gather His children home. What a sweet thought; Where there won't be any more trouble.

ELDER D. E. WOOD

Low Gap, N. C.

OBITUARIES

ELDER JAMES WILSON CREED

Elder James Wilson Creed was born in Surry County August 13, 1877, a son of Tyre and America Dunbar Creed. He departed this life January 29, 1960, making his stay on earth 82 years, 5 months and 16 days.

Funeral services were conducted at Union Primitive Baptist Church by Elders Gray Fulk and Robert Rodgers, and he was laid to rest in the Church Cemetery.

Elder Creed was first married to Miss Della Stultz on February 28, 1900. She preceeded him in death April 25, 1905. To this union were born two children, both surviving to mourn his passing: Mrs. Harvey Stewart of Ararat, N. C., Rt. 1, and Miss Lula Creed of the home.

On Sept. 4, 1906 he was united in marriage to Miss Lula Riggs, who also survives to mourn his passing. To this union were born three children, Stacy, who preceeded him in death Oct. 14, 1926, Issac Creed of Ararat, N. C. and Elmer J. Creed of Mt. Airy, N. C., both of whom also survive to mourn his passing. Also surviving are seven grandchildren, four great-granchildren, one brother, J. B. Creed of Mt. Airy, N. C., Rt. 3; a sister, Mrs. Benton Tickle of Mount Airy, N. C., Rt. 4, and a host of other relatives and friends.

He united with Union Primitive Baptist Church about 1902, and on Saturday before the fourth Sunday in Feb. 1904 the Church at Union granted him license to exercise a public gift wherever and whenever God saw fit to grant him light and liberty to do so. And by order of the Primitive Baptist Church at Union, on the twenty-third day of Dec. 1905, Brother Creed was ordained a minister, and set apart to exercise in all the functions of the gospel ministry.

Elder Creed served willingly and faithfully in this capacity until just a few years ago, when his health failed and he was forced to retire. He served as pastor at Union, Liberty, Cedar Hill and Stony Creek.

He was a firm believer in the faith and a true and faithful servant of the Lord.

He was a very successful farmer, a devoted husband, a kind and loving father to his children, and a special friend to the needy.

Elder Creed will be greatly missed, not only by his family, but by his churches, his community, and by all who knew him. We sincerely feel that our loss is his eternal gain.

Written by request of Sister Creed and Union Church.

O. Burton Venable

ELDER FRANCIS PRESTON STONE

Elder Francis Preston Stone was born near Pilot Mountain, N. C. October 2, 1872, the son of Deacon Francis Rutherford and Sarah Caroline Poindexter Stone. He departed this life August 30, 1959, making his stay here on earth 86 years, 10 month and 28 days.

Elder Stone was married three times. The first on March 21, 1897, to Miss Cassie Chilton of Westfield, N. C. She passed away on Aug. 24, 1931. His second marriage on Oct. 2, 1932, was to Mrs. Cora Willard Stone, widow of Elder C. W. Stone. She died on January 8, 1948. His last marriage Sept. 25, 1950, was to Miss Leota Riddle, granddaughter of Elder M. G. Harbour, Moderator of Fishers River Association from 1877-1903. She survives him along with nine children all of the first marriage. They are Mrs. Ernest Collins, Francisco, N. C., Herschel, Alton, and Mrs. Carnis Shepherd, Winston-Salem. N. C.; Frank R., Greenbelt, Maryland; Mrs. Carlos Spence, Raleigh, N. C.: Mrs. Fred Denny, Pilot Mountain, N. C.; Mrs. Luther N. Byrd, Elon College, N. C. and Thomas E., Kinston, N. C. The eldest son J. Reginald died in infancy. 21 grandchildren, 15 great grandchildren and one sister, Mrs. J. H. Sheets, Pilot Mountain, N. C. also survive to mourn his passing. No children were born of his two last marriages. Seldom has any man been blessed to have such wonderful companions and such happy marriages on each occasion.

He lived near Asbury, Stokes County, N. C. many years where he was in addition to his Church work active in the affairs of his County, serving on the school board and as a County Commissioner. After his second marriage he moved to Level Cross Community. Dobson, N. C., Rt. 2, in Surry County where he spent the remainder of his life.

He professed a hope in Christ in April, 1903, and united with the Church at Albion being baptized by Elder J. A. Ashburn. The Church feeling his calling to the Ministry liberated him to speak in public, Oct. of the same year. He was ordained Oct. 21, 1905. In 1911 he was elected clerk of the Fisher's River Association, serving until 1929, when he was chosen Moderator, serving in that capacity through 1956, after which he was forced to step down due to failing health. Thus he served his Association in an official capacity 46 years discharging his duty, by God's grace with honor. Few men in the history of our Association have been blessed with such a gift of leadership and understanding of the discipline of the Old Baptist Church. He often admonished the members of his churches to live worthy of the vocation wherein they had been called, and to fill their seats unless providentially hindered. We feel one of his greatest gifts was his humble, courteous, and respectful manner before those that might not agree with him on church or association matters.

Several churches were organized under his leadership and care. Among them were Red Bank, Hollingsworth Grove, Little Flock in Amelia County, Virginia, and Stoney Creek founded in 1909, and which he served until his death or a little more than 50 years. He also served as Pastor of Toms Creek where he moved his membership in 1925 when Albion Church was dissolved. He also served Union, Mulberry, Hogans Creek and Albion and possibly others unknown to the writer.

Brother Stone was very ill and suffered much for several months

prior to his death, but he bore his suffering with patience and speaking often of God's grace and mercy. He was often heard singing the songs of Zion, preaching and in prayer while on his bed of affliction. It was truly an inspiration to hear him.

We the Church at Toms Creek feel in his passing that we have lost a true and faithful servant, one who always put his church and association before himself and was never too busy to leave his home and go through all kinds of weather, on foot, by horseback or buggy in the old days sometimes going many miles to serve his churches and to baptize, to preach funerals and to try to comfort those in distress. We feel his life was dedicated to God's service and serving God's children, sharing with them their moments of joy and sorrow.

His funeral was held at Union Church September 1, 1959, being conducted by Elders Gray Fulk and Robert Rodgers. His body was laid to rest in Pilot View Cemetery, Pilot Mountain, N. C. to peacefully sleep until the Ressurrection morning when Jesus comes to call for the jewels He purchased with His own precious blood. So we feel our loss is his eternal gain.

"Know ye not a great man has fallen this day in Israel?"

Written by Elder Elbert L. Hunter, by the order of Toms Creek Church in Conference this the 30th of April, 1960, and approved in conference June 11, 1960.

R. L. Rodgers, Moderator; L. L. Love, Clerk

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DEACON R. L. NELSON

God in His infinite wisdom, has again seen fit to look down from His high and lofty habitation and call from our midst a faithful member. Brother Nelson was a son of Peter Riley and Mary Elizabeth Manring Nelson. He was born November 10, 1897, and passed away March 17, 1960, making his pilgrimage here in life sixty-two years, three months and seven days.

On November 2, 1919, he was united in holy matrimony to Miss Hulda Simmons. To this union were born seven children; two girls and five boys, in order as follows: Mary Irene, Peter Robert, Johnny Boyd, Tilda Jane, Raymond Lewis, Jerry Hunter, and Wayne Lewis. Left to mourn his passing are the widow, all the children, grandchildren together with a host of relatives and friends.

Brother Nelson together with Sister Nelson, joined Volunteer Primitive Baptist Church August 23, 1941, and was baptized on the fourth Sunday in September.

Brother Nelson was ordained a deacon on June 26, 1943, and elected church clerk Nov. 25, 1944, and with deligent care and faithful attitude he fulfilled the duties of these offices as perfectly as any member could do until his death which was very sudden.

Brother Nelson was a good husband, a kind and loving father, a good honest and upright citizen and carried with him a good name, which is rather to be chosen than great riches.

He was a firm believer in the doctrine of salvation by the grace of God. The church at Volunteer has lost a faithful member, nevertheless our loss, we hope is his eternal gain. So may Sister Nelson, the family and brethren and sisters be enabled by God's sweet grace, as one of old, to say "the Lord giveth, and the Lord taketh away. Blessed be the name of the Lord."

This being written by request of the church.

By O. W. Sisk, Church Clerk

DEACON OWEN FELTS

Deacon Owen E. Felts, son of John C. and Virginia Wagoner Felts was born August 13, 1902, died July 30, 1959. His stay on earth was 56 years, 11 months, and 17 days. He was married to Zura Handy on January 8, 1930. Unto this union were born 3 children; Paul Felts, Rt. 1, Boonville, N. C.; Mrs. Wavie Handy, McGrady, N. C.; one daughter preceded him in death. Three grandchildren, four brothers; Lonnie, Wint, Earl and Vaughn; two sisters; Mrs. Romie Absher, and Mrs. Rom Absher.

He united with the Mulberry Primitive Baptist Church, April 7, 1956, and was ordained Deacon February 2, 1957. He was a member three years, three months and 23 days. He was faithful to his church and loved to see his brethren come to his home. He would always call on his preaching brethren to make prayers in his home. He loved peace and God fearing men.

I worked with him for about two years. He always loved to talk about the mercy of God. He always got along peacefully with his good wife and children. He was loved by all his brethren and sisters and has been greatly missed.

He lived a good life before the church and his family and contended for the faith once delivered to the saints. He often talked about a home in heaven where there would be no more sorrow nor pain. We feel his body is sleeping that peaceful sleep and his spirit is basking in the sunlight of God's glory, waiting for the resurrection morning of the body from the grave to ever be with the Lord.

Written by request of his church.

Elder J. M. Edwards

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ORDAINED MINISTERS

James F. Hill, Rt. 1, King, N. C.
Jesse Collins, Pilot Mountain, North Carolina.
J. M. Edwards, Rt. 1, Dobson, North Carolina.
Coy Sikes, Rt. 1, Lowgap, N. C.
J. L. Williams, 975 Pacific Dr., Winston-Salem, N. C.
Claude Hutchens, Rt. 1, Dobson, N. C.
J. G. Fulk, 1539 Forrest Drive, Mt. Airy, N. C.
J. I. Cruise, 1518 Old Lowgap Road, Mt. Airy, N. C.
Elbert L. Hunter, Rt. 1, Box 183, Mt. Airy, N. C.
D. E. Wood, Rt. 1, Low Gap, North Carolina
H. B. Thomas, 125 East View St., Galax, Virginia.
Coy Hawks, 3959 South Dale St., Winston-Salem, N. C.
George Noonkester, Ararat, Va.

LICENTIATES

Edward Lawson, Rt. 3, Mt. Airy, North Carolina
Clifton Tucker, King, N. C.
Issac Gibbons, Pinnacle, N. C.
W. E. Thomas, Galax, Va.
J. S. Key, Rt. 1, Carthage, North Carolina

CHURCHES AND THEIR PASTORS

Ararat (C. H.): Elder James F. Hill
Boyles Chapel—Elder J. F. Hill
Chestnut Grove—Elder H. B. Thomas, J. I. Cruise
Deep Creek—Jesse Collins
Hogan's Creek—Elder Jesse Collins.
Liberty: Elder H. B. Thomas
Little Vine—Elders J. M. Edwards, J. L. Williams, Coy Sikes.
Mitchell's River—Elders D. E. Wood, Coy Sikes
Mulberry: Elders J. M. Edwards and W. C. Hawks
Pilot Mountain: Elder Jesse Collins
Pleasant Grove—Elder C. D. Hall
Rock House: Elder Fletcher Beasley
Sandy Ridge: Elders Coy Sikes, J. I. Cruise
Stoney Creek—Elder J. G. Fulk
Tom's Creek: Elder R. L. Rodgers
Union: Elders R. L. Rodgers and E. L. Hunter
Volunteer: Elder Sam Adkins
Zion Hill—Elders D. E. Wood, H. B. Thomas
Mountain View: Elders G. W. Noonkester, E. L. Hunter

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C.	35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C.	60
Chestnut Grove—G. P. Lyons, 903 Banner St. Mt. Airy, N. C.	80
Deep Creek (H. S.)—Mrs. Eunice Key, Siloam, N. C.	40
Liberty: Curtis Harbour, Rt. 2, Dobson, N. C.	30
Little Vine—S. R. Gillespie, Dobson, N. C.	100
Mitchel's River—Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C.	30
Mulberry—George White, Rt. 1, Elkin, N. C.	30
Pilot Mountain: Ellis Gorden, Pilot Mountain, N. C.	30
Pleasant Grove—H. E. Johnson, Box 65, East Bend, N. C.	35
Rock House: W. R. Coins, Westfield, N. C.	50
Sandy Ridge—A. M. Hawks, Rt. 5, Box 277, Mt. Airy, N. C.	55
Stoney Creek—Elbert L. Hunter, Rt. 1, Box 183, Mt. Airy, N. C.	75
Tom's Creek: L. L. Love, Rt. 2, Pilot Mountain, N. C.	85
Union—O. B. Venable, Rt. 4, Mt. Airy, N. C.	85
Volunteer: O. W. Sisk, King, N. C.	75
Zion Hill—Vestal Jones, Rt. 5, Box 368, Mt. Airy, N. C.	35
Mountain View: Nannie Bell Eaton, Ararat, Virginia	20
Hogan's Creek: Carlton Fulk, Rt. 1, Siloam, N. C.	25

ASSOCIATION MAILING LIST

Mountain: Lon M. M. Reeves, Sparta, N. C.	25
Mates Creek—Stearl Hatfield, McCarr, Ky.	30
Roaring River: John D. Hall, 278 South St., Elkin, N. C.	15
St. Clair's Bottom: H. M. Blevins, Jr., Chilhowie, Va.	15
Senter: Earl W. Severt, West Jefferson, N. C.	15
Washington: Elder L. S. Street, Grundy, Va.	30
United P. B. Association of Va. Elder E. S. Salmons, Floyd, Va.	15
Abbott's Creek: Reid L. Blevins, Rt. 7, Box 547, Salisbury, N. C.	15
Indian Creek: J. R. Lilly, Bx 136, Hinton, W. Va.	15
Piney Grove: S. O. Shelton, Francisco, N. C.	15
Curtis Harbour, Association Clerk	35
	1200

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.

3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.

4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.

6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.

7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.

8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.

9. No member of the association shall address another in any other appellation than that of brother.

10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.

11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.

12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.

13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.

2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association.

3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.

4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Chirst, and to the Holy Ghost, to be for Him and no other; freely submitting

ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire into the cause why the churches fail at any time to represent themselves in the association; (5) To appoint any member or members, by and with his or their consent, to transact any business which it sees necessary; (6) To withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion; (7) To admit any of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

STATISTICAL TABLE

CHURCHES		NAMES OF MESSENGERS	Communion Mo.	Sunday of Service	Ordained Min.	Licensed Gifts	Rec'd. by Baptism	Rec'd by Letter	Restored to Fel.	Dis. by Letter	Excluded	Deceased	Membership	Contribution
Rock House	1942	W. R. Coins, J. H. Keaton, Edgar Lawson	Sept.	2	....	....	....	....	....	2	1	1	38	$ 5.50
Toms Creek	1944	Glenn Hunter, Y. W. Simmons, L. L. Love	June	2	....	....	....	....	....	....	....	5	65	21.00
Zion Hill	1945	H. J. Hill, Eld. H. B. Thomas, Vestal Jones	July	3	2	1	....	....	....	....	....	....	23	16.00
Chestnut Grove	1946	Eld. J. Cruise, Alex Edwards, G. P. Lyons	Aug.	4	....	....	....	....	....	....	....	2	53	7.00
Boyles Chapel	1947	Reid Moorefield, E. H. Taylor, Carlton Kiser	May	1	1	....	....	....	....	....	2	....	56	17.50
Sandy Ridge	1948	P. L. Hawks, Clever Hawks, Garnet Easter	Aug.	3	....	....	4	....	....	....	1	....	60	20.00
Ararat	1949	J. E. Simmons, W. F. Rogers, Sister May Denny	Aug.	2	....	....	....	1	....	....	....	1	25	10.50
Liberty	1950	Brady Pilson, John Pilson, J. E. Poindexter	Sept.	1	....	....	....	....	....	1	....	....	24	10.00
Volunteer	1951	O. W. Sisk, Raymond Smith, Ausborn Joyce	June	4	....	2	....	....	....	....	....	2	63	22.50
Stoney Creek	1952	Eld. E. L. Hunter, W. C. Hiatt, E. F. Simmons	June	3	3	....	....	....	....	....	....	....	55	21.25
Hogan's Creek	1953	Carlton Fulk, Willie McKinney, Ulah Fulk	Aug.	3	....	....	....	....	....	....	....	....	10	7.00
Pilot Mountain	1954	Dee Sams, Eld. Jesse Collins, Ellis Gordon	Aug.	1	1	....	....	....	....	....	1	....	20	10.00
Mitchell's River	1955	Eld. C. Sykes, Sisters Elizabeth & Fannie Southard	July	4	....	....	2	....	1	....	....	1	11	8.00
Mulberry	1956	Eld Coy Hawks, G. W. White, Elbert Slaughter	Aug.	1	1	1	....	....	....	....	....	1	25	13.00
Union	1957	H. L. Badgett, O. B. Venable, T. M. Simpson	July	4	....	....	1	1	....	1	....	2	62	22.50
Little Vine	1958	Walter Nichols, Matt Edwards, J. L. Williams	Aug.	2	4	1	4	....	2	....	2	2	109	18.00
Pleasant Grove	1959	H. E. Johnson, W. H. Johnson, J. T. Johnson	June	3	....	....	....	....	....	....	....	....	25	25.00
Mountain View		Eld. G.W. Noonkester, Euell Goins, J.W. Vipperman	Sept.	4	1	....	....	....	....	....	....	....	29	7.00
Deep Creek	1960	Jesse Key, Coy Flippin, Roby Murphy	June	2	....	....	....	....	....	....	....	1	21	12.00
		Totals			13	5	11	2	3	4	7	18	774	273.75